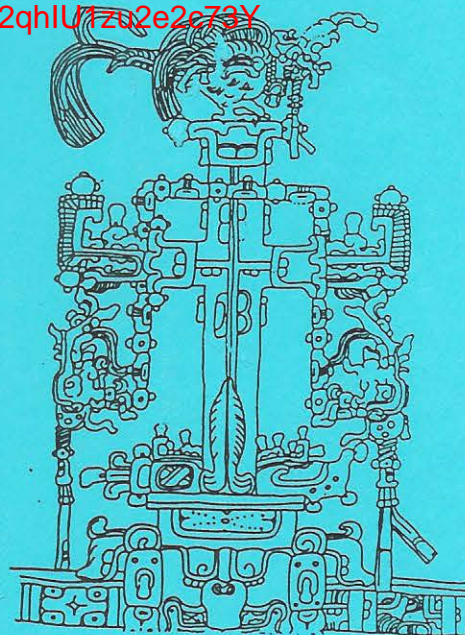


A



PALENQUE



TRIAD

Second Edition

A

P A L E N Q U E

T R I A D

Second Edition,

revised and updated 1999

by Robert F. Wald

Edited by Peter Keeler

A **Palenque Triad** is a compilation of the hieroglyphic drawings, inscriptions, translations, and commentary that originally appeared in the **Notebooks** of the 1986, 1987, and 1988 Workshops on Maya Hieroglyphic Writing conducted by Dr. Linda Schele at the University of Texas at Austin.

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PREFACE

A few short years ago, I put together the first edition of **A PALENQUE TRIAD** in order to provide for students and scholars, in a single volume, the major hieroglyphic inscriptions and translations thereof, from the Maya site of Palenque. The first edition **TRIAD** was a compilation of the inscriptions, glyph-by-glyph translations, and commentaries that originally appeared in the **Notebooks** prepared by Dr. Linda Schele for the 1986, 1987, and 1988 Workshops on Maya Hieroglyphic Writing conducted at the University of Texas at Austin, as a part of the Maya Meetings at Texas. The material includes all the major hieroglyphic texts from the site.

Thirteen years may be a short time in some fields, but in the fast-paced world of Maya research, and Maya hieroglyphic decipherment, it is a very, very long time, indeed. For the past several years, I have become increasingly uncomfortable recommending this volume to new students. We have learned so much since these translations were the state of the art.

We have at last found the time to do a major update of this material. Robert Wald, who has worked extensively and intensively with Dr. Schele, until her death last year, has made an enormous effort to revise this material. We present it here, together with the original translations for reference. Commentaries, chronological charts, etc., are from the original volume, unless otherwise noted.

A word of warning. In the Workshop tradition, and in the Schele tradition, this is a work in progress, rather rushed to completion, and not necessarily dealing with every controversial issue. If we took the time to perfect the volume, it would be out of date before it could be published.

Peter Keeler
Director,
The Maya Meetings at Texas

March, 1999

Introductory Note

The 1999 updates, indicated by '99 and enclosed in boxes, are written using a modified version of the alphabet of the Maya Academy of Guatemala. Basically, it is the orthography used by Linda Schele and Peter Mathews in the book *The Code of Kings*. It differs from the Academy orthography by not marking "b" as a glottalized letter (since there is no unglottalized b in the related languages) and by using "h" throughout instead of "j" or instead of making a distinction between "h" and "j" in the script. Instead, Linda used the "h" when the audience was mainly English speakers and wished to avoid the confusion and the unusual pronunciation of words such as *ajaw* (instead of *ahaw*) when the "j" triggered the English rather than the Spanish equivalent. Since this book is intended for a general English-speaking audience, that practice will be followed here.

The commentary accompanying the inscriptions has not been updated, only the transcriptions and translations have. The first, bold entry of each enclosed caption is meant to represent the logographic and syllabic content of each glyph block. Since all logograms are consonant-vowel-consonant equivalents anyway (the glottal stop ' is a consonant), Linda did not think it was necessary to write them in upper case. That would have been redundant and would have made it harder to read. The second entry is italicized and represents the alphabetic equivalent of the words in the text. Finally, the English translation is provided using a normal font.

Just as the earlier interpretations were not meant to be final, so also the '99 updates are not. They await still further refinement. For now they serve their purpose if they help to provide an introduction to the hieroglyphic inscriptions found at Palenque and perhaps even act as a springboard for your own study and understanding.

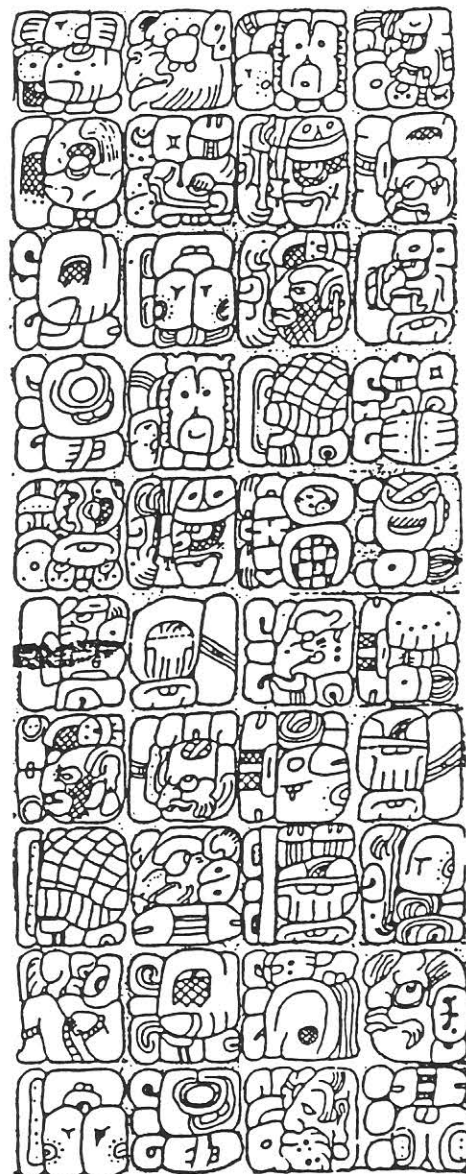
Robert Wald
March 11, 1999

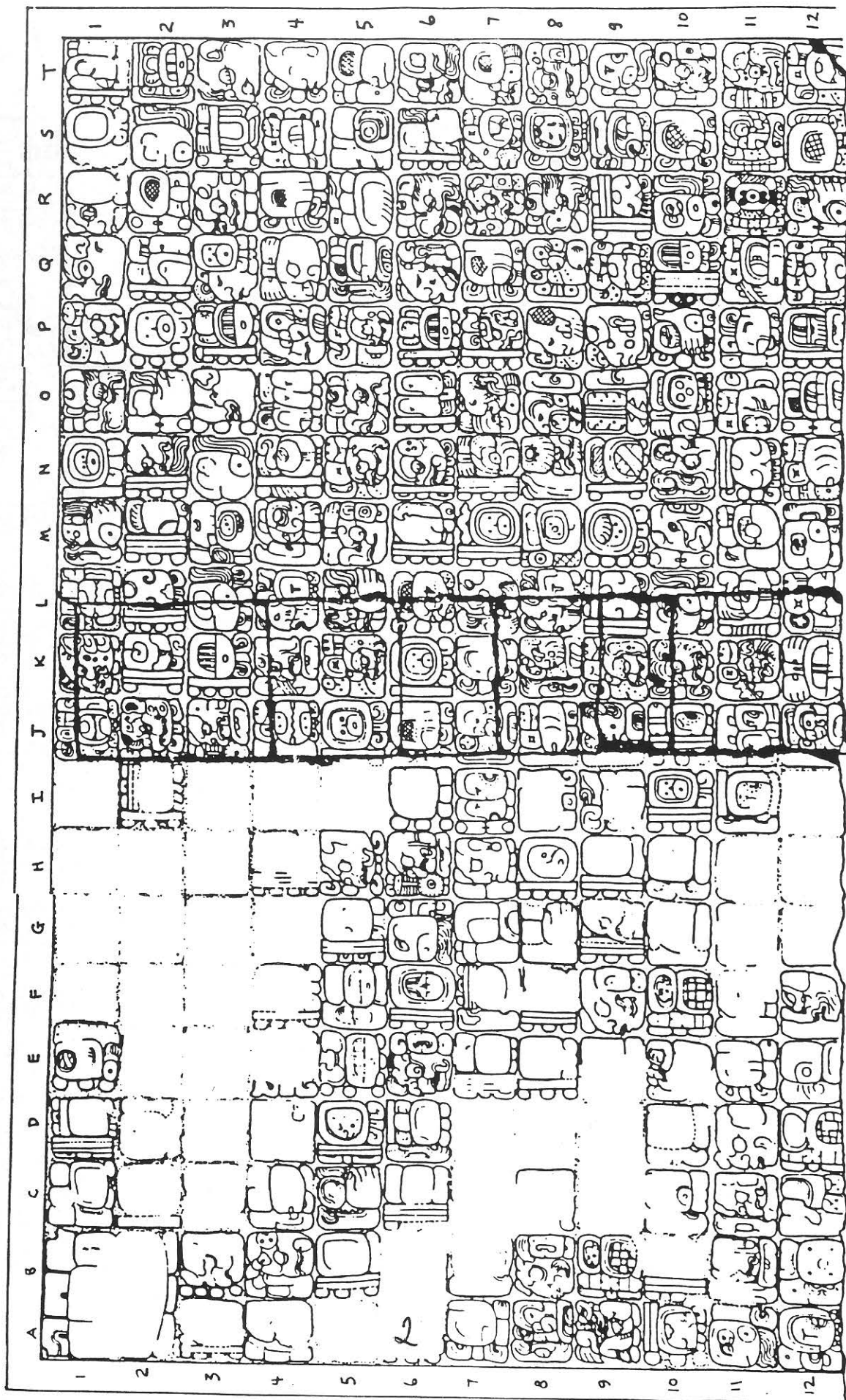
Notebook for the
Maya Hieroglyphic
Writing Workshop
at Texas

MARCH 22-23, 1986

by Linda Schele

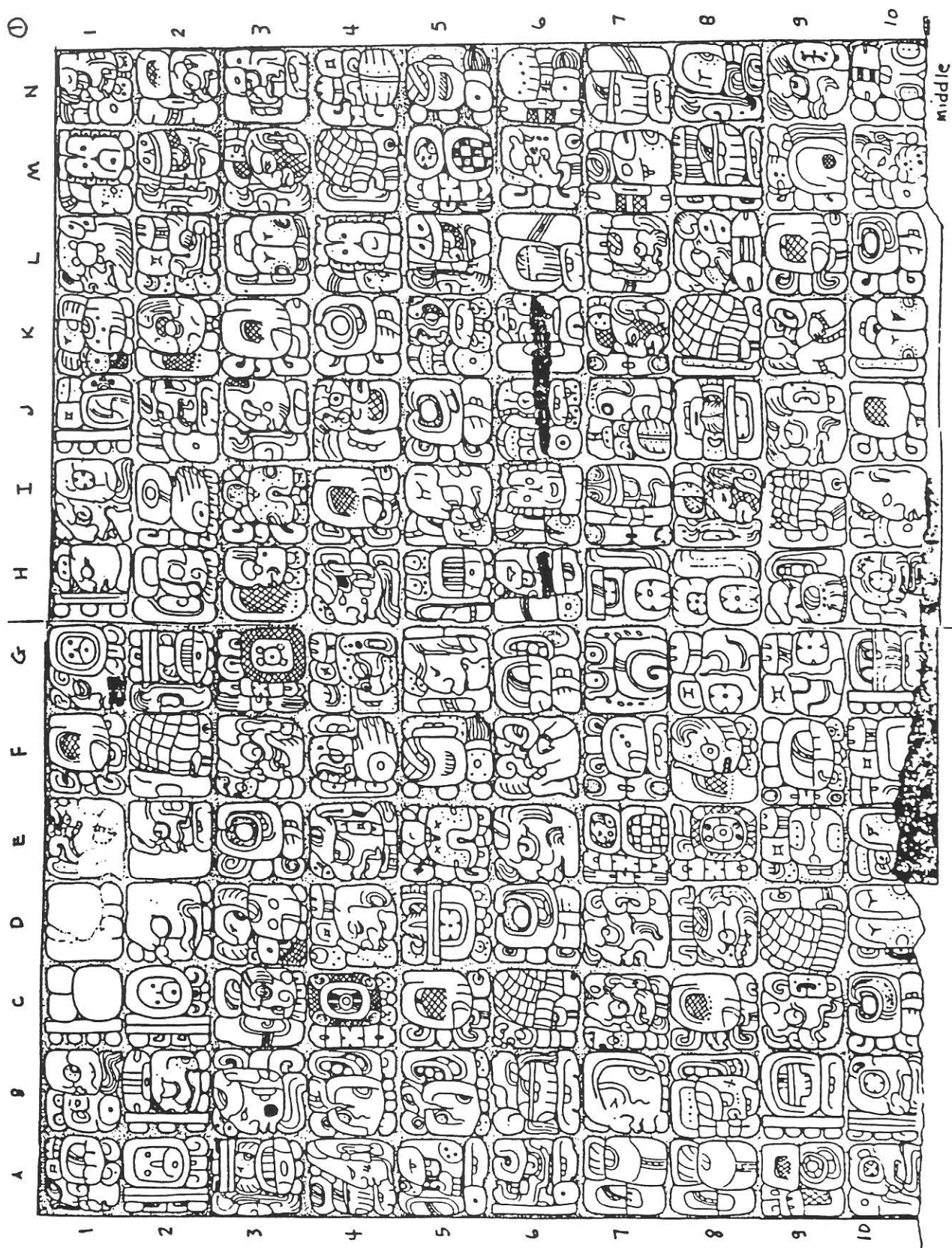
Institute of Latin American Studies
The University of Texas at Austin
Austin, Texas

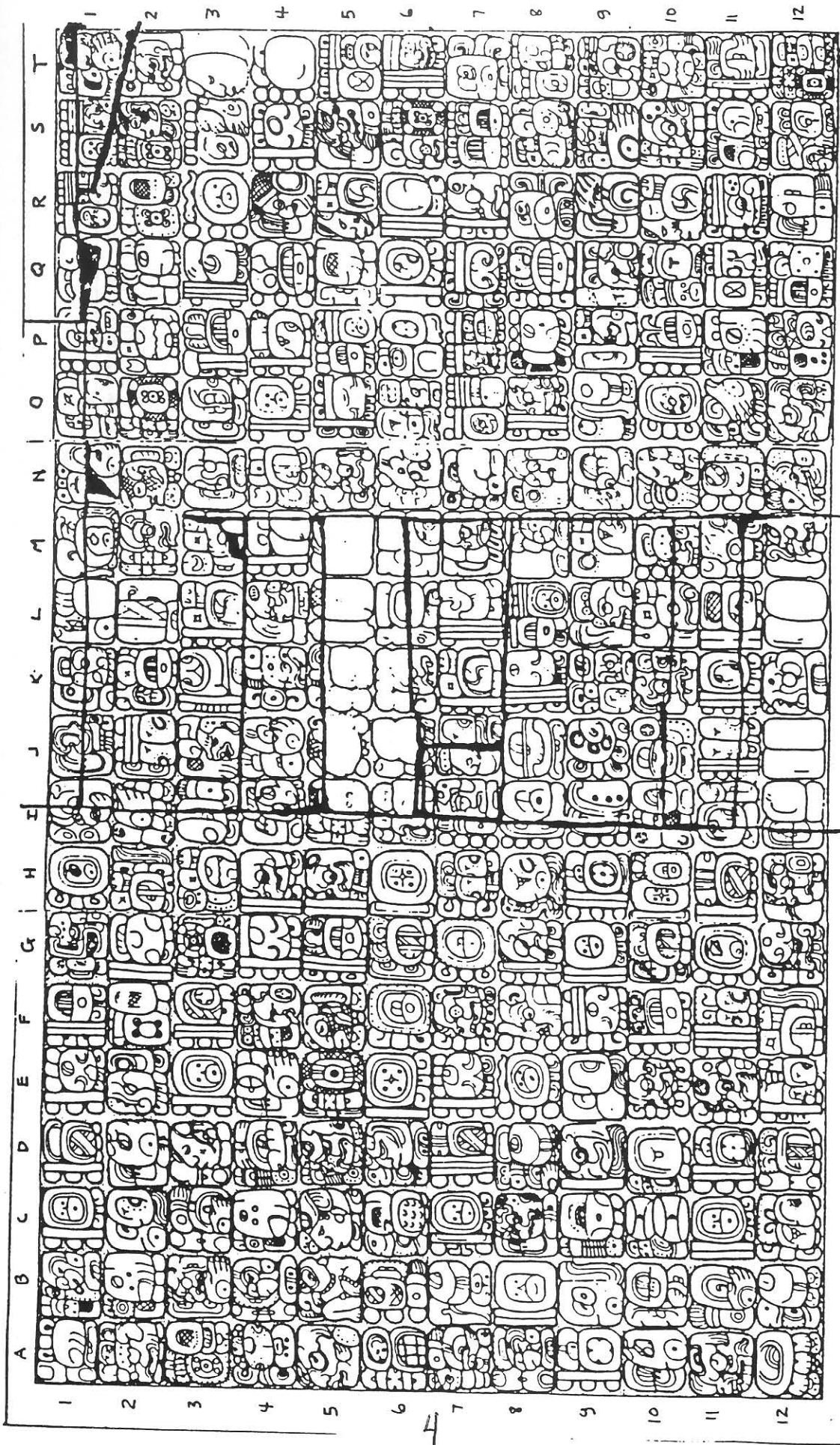




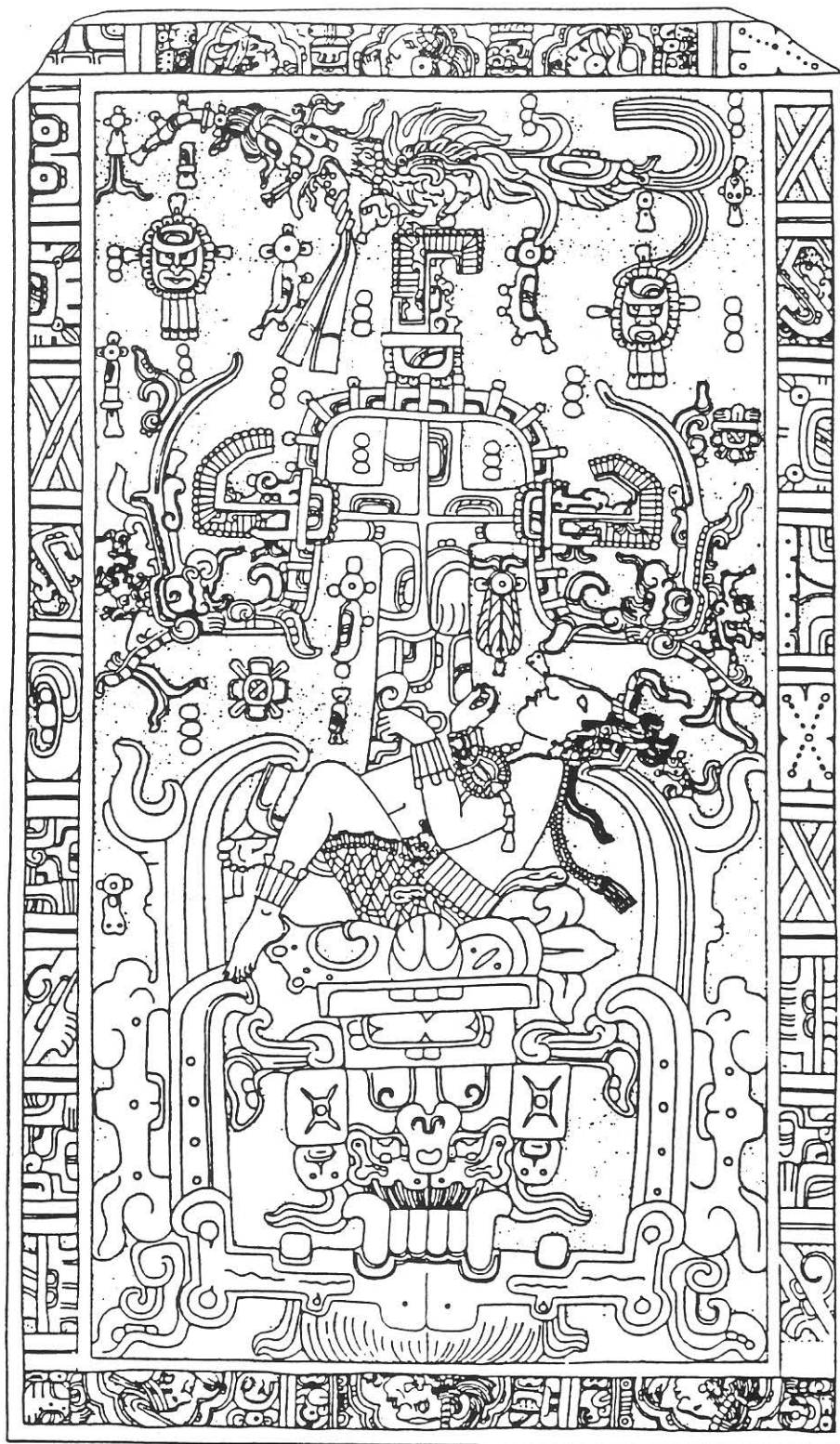
Temple of Inscriptions: east panel.

Temple of Inscriptions, middle panel.





Temple of Inscriptions, west panel.



Sarcophagus Lid, Temple of the Inscriptions

TEMPLE OF INSCRIPTION: CHRONOLOGICAL SUMMARY

61

East panel (1):

A1-A6:	9. 4. 0. 0. 0.	13 Ahau	18 Yax	
A10-B10:	<u>13.10. 3</u>			DN: subtract
	(9. 3. 6. 7.17	5 Caban	0 Zotz')	implied
	(9. 4.14.10. 4	5 Kan	12 Kayab)	implied
D1-C2:	<u>5. 7.16</u>			DN: add
C5-D6:	9. 5. 0. 0. 0	11 Ahau	18 Tzec	PE: 5th katun
F4-E5:	9. 6. 0. 0. 0	9 Ahau	3 Uayeb	PE
F6-E7:	(9. 5.17.17. 3)	13 Akbal	16 Cumku	?????
E8-E9:	9. 6.10. 0. 0	8 Ahau	13 Pax	PE: lahuntun
	(9. 6.11. 5. 1	1 Imix	4 Zip)	implied
H4-H5:	<u>1.12.19</u>			DN: add
G8-H9:	9. 6.13. 0. 0	9 Ahau	18 Muan	PE: oxlahuntun
	(9. 6.18. 5.12	10 Eb	0 Uo)	implied
I2-J2:	<u>1.12. 8</u>			DN: add
I5-I6:	9. 7. 0. 0. 0	7 Ahau	3 Kankin	PE: 7 kauns
I10-I11:	9. 7. 5. 0. 0	13 Ahau	18 Ceh	PE: hotun
	(9. 7.10. 3. 8	9 Lamat	1 Muan)	implied
K2-K3:	<u>9.14.12</u>			DN: add
L5-L6:	9. 8. 0. 0. 0	5 Ahau	3 Ch'en	PE: 8 katuns
	(9. 8.11. 9.10	8 Oc	18 Muan)	implied
L9-K10:	<u>1. 8.10</u>			DN: add
M1-N2:	9. 8.13. 0. 0	5 Ahau	18 Tzec	PE: oxlahun
M7-N7:	(9. 8.17. 9. 0)	13 Ahau	18 Mac	
M6-N6:	<u>6.14</u>			DN: add
M9-N9:	(9. 8.17.15.14)	4 Ix	7 Uo	

	(9. 8.19. 7.18)	3 Etz'nab	6 Ceh	
N11:	<u>10. 2</u>			DN: add
O2-P3	9. 9. 0. 0. 0	3 Ahau	3 Zotz'	PE: 9th katun
O6-P6:	9. 9.(0. 0. 0	3 Ahau	3 Zotz')	
Q3-R3:	(9. 9. 0. 0. 0)	3 Ahau katun		PE recorded by name of the katun.
	(9. 9. 2. 4. 8	5 Lamat	1 Mol)	implied
R9-Q10:	<u>*17.13.12</u>			DN.: add
R12-T3:	9.10. 0. 0. 0	1 Ahau	8 Kayab	PE: written as the seating of the 10th katun, half-period of the baktun.
S8-T8:	(9.10. 0. 0. 0)	1 Ahau katun		

CENTRAL TABLET (2) :

A2-B2	9.11. 0. 0. 0	12 Ahau	8 Ceh	PE: 11th katun
C2-D2:	(9.11. 0. 0. 0)	12 Ahau katun		
E10-F10:	9.12. 0. 0. 0.	10 Ahau	8 Yaxkin	PE: 12th katun

WEST TABLET (3) :

B8-A9:	(9.12. 0. 0. 0)	10 Ahau	8 Yaxkin	PE
C1-D2:	(9.13. 0. 0. 0)	8 Ahau	8 Uo	PE: seating of the tun.
C7-D7	(10. 0. 0. 0. 0)	7 Ahau	18 Zip	PE
C11-D12:	1.0. 0. 0. 0. 0	10 Ahau	13 Yaxkin	PE: 1 pictun.
E3-F3:	(9. 8. 9.13. 0)	8 Ahau	13 Pop	
E1-F1:	<u>12.*9. 3</u>			DN: add
E6-F6:	(9. 9. 2. 4. 8)	5 Lamat	1 Mol	
E7-F7:	<u>2. 4. 8</u>			DN: subtract
E8-F9:	9. 9. 0. 0. 0	3 Ahau	3 Zotz'	PE: seating of the tun

*** The drawing is in error. The original stone reads 17 rather than 19.

*** The stone has only the dots with no visible marks that would make each a '3' rather than '1'. However, the arithmetic leaves no doubt that the intended Distance Number is 12.9.3 rather than 12.3.3.

H1-G2:		1 Manik	10 Tzec	
F9-E12:	<u>7.18. 2. 9. 2.12. 1</u>			DN: add
	(9. 9. 2. 4. 8	5 Lamat	1 Mol)	implied
	(9. 8. 9.13. 0	8 Ahau	13 Pop)	implied
G4-H5:	<u>10.11.10. 5. 8</u>			DN: add
G6-G7:	(1. 0. 0. 0. 0. 8)	5 Lamat	1 Mol)	implied
G8:	<u>8.</u>			DN: subtract
G9-H9:	1. 0. 0. 0. 0. 0.	10 Ahau	13 Yaxkin)	PE:

***** 1. 0. 0. 0. 0. 8 5 Lamat 1 Mol is the 80th calendar round anniversary of the accession date of Pacal.

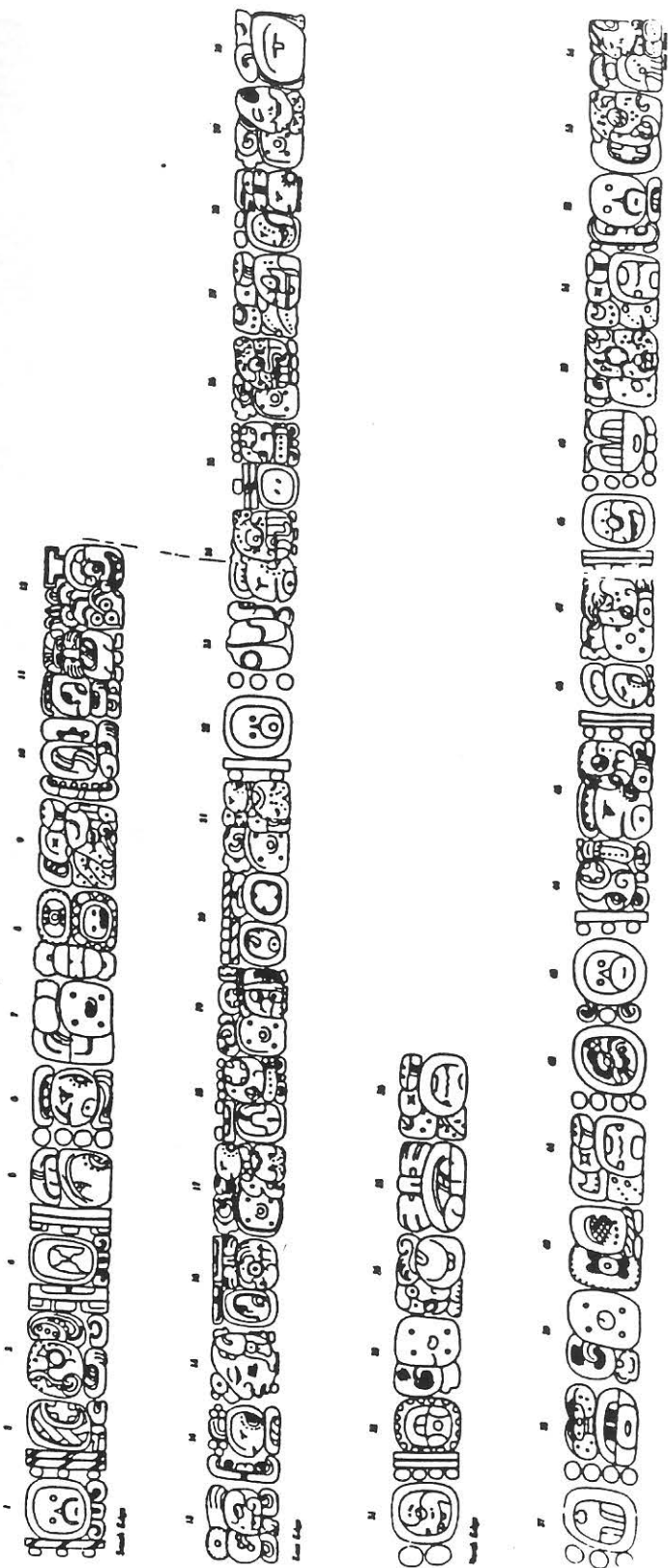
G11-H11: ??9.11. 0. 9. ??? 4 Manik 10 Zip LC is uncertain.
 ***adding or subtracting a CR places the date outside the lifetime of Pacal.
 I2-J2: 12. 0. 0. 0. 0 (4 Ahau 13 Zotz') PE?: 12 baktuns
 ***the PE may refer to katuns rather than baktuns making the LC position
 9.12.0.0.0 10 Ahau 8 Yaxkin. This date is 19.8.13 after the 4 Manik 10 Zip CR above.

L8a:	(9.11. 0. 0. 0)	12 Ahau	(8 Ceh)	
L7-L8a:	<u>6.16.17</u>			DN: add
K11-L11:	(9.11. 6.16.17)	13 Caban	10 Ch'en	
P3-P4:	9.11. 0. 0. 0	12 Ahau	8 Ceh	(PE: 11th katun)
P5b:	(9.12. 0. 0. 0)	10 Ahau	(8 Yaxkin)	PE: seating of the tun.
O5-P5a:	<u>3. 6. 6</u>			DN: add
O7:	(9.12 3. 6. 6)	7 Cimi	19 Ceh	
P7-P8:	<u>9. 7.11. 3. 0</u>			DN: subtract
O10-P10:	13. 4.12. 3. 6	1 Cimi	19 Pax	
R3-Q4:	(9. 9.13. 0. 0)	3 Ahau	3 Uayeb	
Q3:	<u>17</u>			DN: add
Q6-R6:	(9. 9.13. 0. 17)	7 Caban	15 Pop	
Q7-Q8:	<u>2. 7. 6. 1</u>			DN: add
Q11"	(9.12. 0. 6.18)	5 Etz'nab	7 Kankin	
R11-Q12a:	<u>9.11. 2</u>			DN: add
Q11:	(9.12.10. 0. 0)	9 Ahau	18 Zotz'	PE: lahuntun


























S3:	(9.12.11. 4.10)	4 Oc	3 Ch'en	
S4:	<u>1. 8</u>			DN: add
T5:	(9.12.11. 5.18)	6 Etz'nab	11 Yax	
	(9. 8. 9.13. 0	8 Ahau	13 Pop)	implied
T6-S7:	<u>4. 1.10.18</u>			DN: add
	(9.12.11. 5. 18	6 Etz'nab	11 Yax)	implied
T8:	(9.12.11.12.10)	8 Oc	3 Kayab	

Chronological Summary: Sarcophagus Lid, Temple of Inscriptions.

1-2	(9. 8. 9.13. 0)	8 Ahau	13 Pop	
4-5	(9.12.11. 5.18)	6 Etz'nab	11 Yax	
6				4 katun seatings.
16	(9. 4.10. 4.17)	5 Caban	5 Mac	
18	(9. 6.11. 0.16)	7 Cib	4 Kayab	
20	(9. 6.16.10. 7)	9 Manik	5 Yaxkin	
22-23	9. 7. 0. 0. 0	7 Ahau	3 Kankin	seating of the tun.
25	(9. 7. 9. 5. 5)	11 Chicchan	* 3 Kayab	
28	(9. 8.11. 6.12)	2 Eb	20 Ceh (0 Mac)	
31-32	(9. 8.19. 4. 6)	2 Cimi	14 Mol	
37-38	(9. 8.18.14.11)	3 Chuen	4 Uayeb	
43-44	9.10. 0. 0. 0	1 Ahau	8 Kayab	seating of the tun.
(42,46	(9.10. 7.13. 5)	4 *Chicchan	13 *yax	
48-49	(9.10.10. 1. 6)	13 Cimi	4 Pax	




Temple of Inscriptions: Sarcophagus edge (drawing by Merle Greene Robertson).






it was so much time since he was seated as lord	name phrase	of Palenque	until the end of tun	date	additional specification of tun ending
Katun 6					 9. 6.13. 0. 0
Katun 7					 9. 7. 0. 0. 0
Katun 8					 9. 8. 0. 0. 0
Katun 9					 9.8.13. 0. 0
Katun 10					 9.9. 0. 0. 0

The inscriptions of the first two and one third of the panels of the Temple of Inscriptions are composed of the histories of Katun 4 through Katun 13, and in many ways these inscriptions can be considered the proto-type of the katun histories as they are known in the books of the Chilam Balam of Yucatan. These particular katuns seem to have been chosen because they form the number nine which can be divided in sections of three each, and, therefore, provide the locking dates of the inscription of the sarcophagus sides at the one-third intervals, or at 9.7.0.0.0 and 9.10.0.0.0.

The katun histories themselves are recorded in very restricted formulas which can be described in terms of the following three types: (1) those katuns [Katun 4-8] which lead up to the katun in which Pacal, the builder of the temple, was born; (2) the katun of his mother's reign, and the three katun endings of his own reign; and, (3) those katuns and other period endings which fall in the future after the construction of the temple and the design of the inscriptions. The formula used in the first type begins with a Distance Number recording the elapsed time from the "seating" of the ruler who was in power at the end of the katun. A sample paraphrase of this formula is as follows: "it was 12 days, 14 uinals, and 9 tuns since she was seated as lord, Lady K'anah-Ik'al, until the tun was ended on 5 Ahau 3 Ch'en." If more than one lord was seated in a particular katun, the second accession is linked to the oxlahuntun (13 tuns) of the katun in statements which parallel the main katun histories. In the early parts of the east tablet, erosion prevents the reading of some of the glyphs, but by parallel comparison it is possible to reconstruct many of the missing glyphs, and to determine that in the histories associated with particularly important rulers, such as Kan-Xul, the details of recorded histories seem to be longer and more carefully recorded.

See the opposite page for a structural comparison of the first part of the Type I formula.

The second part of the Type I formula consists of a clause which seems to be some sort of dedicatory expression. The first glyph is a verb  which seems to be transitive in nature. There is no adequate reading for it, but an examination of its context does provide information about it. The subject may be either the historical ruler in power at the period-ending or it may be one or all of the gods of the Triad. This verb does not refer to the seating of the ruler in the first part of clause A, but rather it refers to the period ending. This fact can be determined in two ways; it is followed by a glyph which reads "his cycle" and in the first clause of the formula of the katun history is altered in such a way as to confirm the reference of the k'a verb (the psuedo-fist has the phonetic value k'a). In this first clause of the east panel, the period-ending was necessarily placed in front of the "seating" record because the inscription had to begin with an Initial Inscription date in the form of the Long Count notation. Since the featured subject matter of these inscriptions was the katun histories, and not the seatings of the rulers to which the period-endings are linked, the Long Count date could not be the "seating" of the ruler, but it had to be the katun ending, 9.4.0.0.0. The second clause of Formula I follows the period ending notation, and not the "seating" phrase. The act recorded by the k'a verb must refer, therefore, to the period-ending, and since it is an act which could be accomplished by both the contemporary ruler and by a Triad god, it must record something appropriate for these personages to do to a period-ending. I will tentatively paraphrase the k'a verb as "he dedicated it".

The second component of the second part of Formula I is the baktun glyph in either geometric or zoomorphic version  . In most contexts, this glyph refers to periods of 400 tuns, but there are now enough examples known of examples where this glyph represents a period of different length to determine that it records a "cycle" of any length, and not exclusively the baktun. On the Leiden Plaque, for instance, the baktun and katun heads are in reversed positions. On Tikal, Stela 31, this glyph is used to record the completion of 9 baktuns (9.0.0.0.0)  and the half-period (10 tuns) of a katun (9.0.10.0.0) . On Naranjo, Stela 29, the "cycle" twice records the end of three tuns (9.13.3.0.0 and 9.14.3.0.0) in period-ending expressions which end the text . The "baktun" glyph can be shown, therefore, to record cycles of 400 tuns, 20 tuns, and one tun. In the katun histories of the Temple of Inscriptions, it must record the cycle of 20 tuns-the katun. Syntactically, the "cycle" glyph is a noun possessed by the person named as the subject of the k'a and it is the object of that verb.

1983 ADDENDA:

The third glyph in the second part of Formula I is the God C "water-group" sign that is commonly found as the prefix to Emblem Glyphs. This glyph appears in several different forms with the most usual prefix form being a ovalur semi-circle marked with an outline of dots or circles above or in front of which is a symbol of preciousness-- i.e., shell, mirror, jade, T281 kan, T16 yax, etc. In many cases the lower outline of dots is replaced by a vertically stacked rows of dots arranged progressively from larger on the interior to smaller on the exterior edge. This latter form of the dotted material is identical to the substance shown falling from the hand in the scattering rite. Several years ago many epigraphers, including Peter Mathews, David Stuart, Dorie Reents, Barbara MacLeod, and myself, recognized independently that this "water-group" affix is identical to the material depicted in the scenes of scattering at Yaxchilan. In these Yaxchilan

Katun 7



name deleted



Chan-Bahlum I

his cycle ??? name
IG

9.7.5.0.0
13 Ahau 18 Ceh

The clause is added information on the hotun.

二

Katun 8



Lady K'ana]-Ik'al]



[9.8.13.0.0]



Ah K'an



Katun 9

Lady Zac-K'uk'

"fist"
verb

his
cycle

nominal
introd.
glyph

name phrase

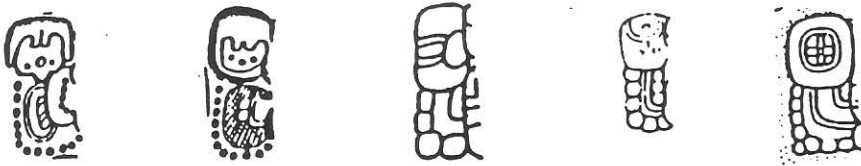
scenes, the material is shown as long, voluted flows of material that usually, but not always, has a dotted contour and is marked by the same "precious" signs as the "water-group" affix. The glyph and the icon represent the same material and, by examining Yaxchilan Lintel 24, it is possible to identify this dotted material as blood.

The scene on Lintel 24 is clearly one of blood-letting with the female pulling the enthorned rope through her mutilated tongue. A material with the same dotted, scrolled contour as the scattered material is shown around the woman's mouth. This material has often been interpreted as tatooing, but it is not universally presence in portraits of the same woman so must represent some material of a temporary nature. The most logical material to be associated with this tongue mutilation is blood--for surely one could not perforate a tongue and then draw a thorn-lined rope through the wound without bleeding in a visible and dramatic way. And not all the blood would be swallowed; much of it would be smeared around the mouth. Furthermore, the males shown in the scattering rites wear the personified blood-letter over their genitals so that blood-letting is the most likely identification of that rite also. It is little wonder that the material shown in the scattering rite and around the mouth of a woman undergoing the blood-letting rite should be so close graphically--they both record the blood spilled and offered in sacrifice. The "water-group" prefix represent liquid, but the liquid is blood.

David Stuart has confirmed the identification of the "God C-water-group" as blood by noticing a very unusual form of the "scattering" verb on Seibal Stela 9. The scattering rite is very closely associated with period ending rites, especially with the end of katuns. Stela 9, like all of its companion monuments, is dated at 10.1.0.0.0 when a scattering rite is expected, and just this verb is recorded on Stela 10 where it appears in its traditional form of a picture of a hand dropping blood. On Stela 9, the ruler holds the blood-letting dragon (also shown associated with blood rites on Yaxchilan Lintels 13 and 14), but the verb is not the expected scattering hand. Rather, it is the T670 hand, known to mean "to hold or display something." The hand is shown to be holding the God C "blood" glyph, a configuration semantically identical to the scattering glyph. In the latter, the glyph represents a hand in the act of dropping blood into a sacrificial vessel (or onto the ground), and in the former, the "hold or display" hand is shown holding the glyph for blood.

The identification of the God C-water-group sign as blood suggests possibilities for interpretation of this period ending rite of the Temple of Inscriptions. No satisfactory reading for the k'a-fist verb is yet known; however, this verb is associated with blood-letting on Madrid 97b in a scene showing God D perforating his tongue with a lancet. The text accompanying this scene has the codex allograph of the k'a-fist as the verb following by the T712 lancet, the subject God D, and the augury. thus, in at least one other text, the k'a verb is associated with the act of blood-letting. It seems likely that the same blood-letting verb was intended for the Temple of Inscriptions passages, especially since the verb is following by two possessed nouns, "his (or their) cycle" and "his (or their) blood)".

a. "blood" glyph with dotted contour and precious signs



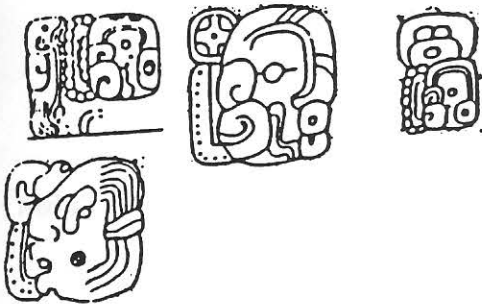
b. "blood" glyph with scattering stacks and precious signs



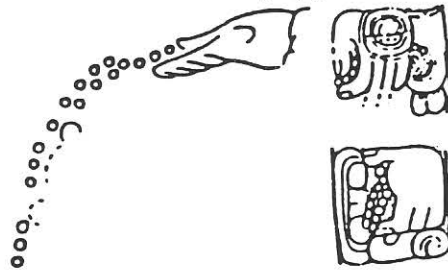
c. "blood" glyph without precious signs



d. head variants



e. scattering icon and glyph



f. Seibal
St. 9

"blood-in-hand"



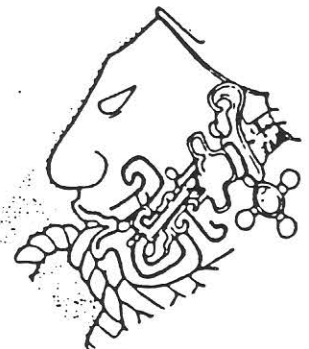
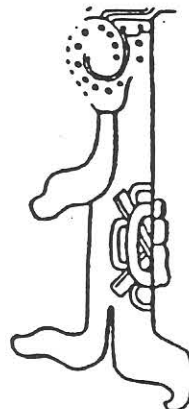
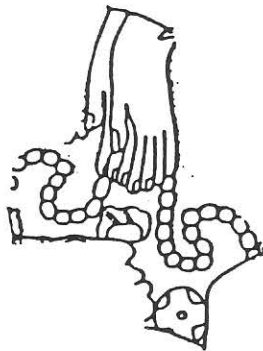
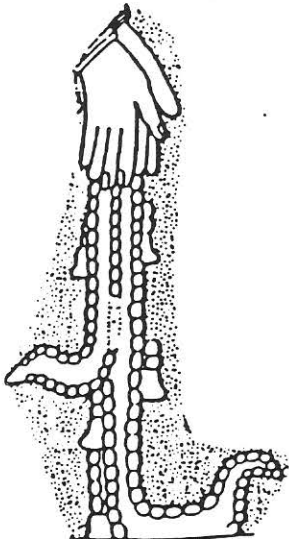
g. scattered material and Yaxchilan Lintel 24 blood-letting

La Pasadita L1

Yaxchilan St.7

Palenque TC

Yaxchilan L24



		A	B	
Initial Series Introductory Glyph	1			'99 A1B1 tzi-ka-hab tzikhab the count of the years
9 Baktun	2			
0 tuns	3			4 katuns
[0 tuns]	4			0 uinals
[18 Yax]	5			13 [Ahau]
	6			[Glyph F + G9]
'99 A7 / ya-k'a-wa yakaw they dedicated he[Ah Kul Ah Nab] gave (offered) it	7			their [cycle] '99 B7 'u-pih upih the bundle (cycle) of
nominal IG	8			'99 B8 hun nal ye one maize kernel(?)
GII	9			GIII (the Palenque Triad)
'99 A8 'u-k'uh-li uk'uhil his gods				'99 B9 / k'inich-ahaw-? k'inich-ahaw Sun-faced Lord
'99 A9 / nen k'awil nen k'awil mirror/baby k'awil				
it was 3 days, 10 uinals	10			13 [tuns] [since 9.3.6.7.17 5 Caban 0 Zotz']
'99 A11 / chum-wa-ni-ya chumwan since he was seated after he was seated	11			as lord (ruler) '99 B11 / ta-hun-na ta hun with the headband
Chaacal I	12			Ah Nabe '99 B12 'a-na-bi ah nab
Lord of Palenque.	C-1			'99 C1 k'uh-ahaw-?-wa k'uh[ul] ? ahaw holy [Palenque] lord

(9. 3. 6. 7.17 5 Caban 0 Zotz'
 13.10. 3
 9. 4. 0. 0. 0 13 Ahau 18 Yax

Tablet of the Cross, R8-R13

73

it was 17 days,
7 uinals
1 tun



16 tuns

since he was born

'99 S9 / **siy-ha-hi-ya**
siyahi(y)
from when he was born

on 5 Ahau

'99 R11 / 'a-ku-la 'a-nab / *ah kul ah nab*
(name) porcupine lake/artist

3 Zec (9.1.10.0.0)

'99 S11 'i(wal)-sak-hun-k'al / *i(wal) k'al sak hun*
and then the white headband was tied (held?)

Chaacal I, Ah Nabe

until he was made zac uinic

'99 R12 / tu-'u-ba
tu uba(h)
for (on?) him

of the succession

on 5 Caban

'99 R13 /
chum-sotz'
chum sotz'
the seating of Sotz'

0 Zotz' (9.3.6.7.17)

(9. 1.10. 0. 0 5 Ahau 3 Zec)

1.16. 7.17

(9. 3. 6. 7.17) 5 Caban 0 Zotz'

Temple of Inscriptions, Sarcophagus, 16-17



'99 17
och-bi-'a-ku-la-'a-nab
och bi(h) ah kul ah nab
he road entered (died), ah kul ah nab

5 Caban 5 Mac he died Chaacal I
(9.4.10.4.17)

The statistics on Chaacal I:

born: 9. 1.10. 0. 0 5 Ahau 3 Tzec

acc: 9. 3. 6. 7.17 5 Caban 0 Zotz' at age 1.16.7.17 or 35 yrs, 333 days

death: 9. 4.10. 4.17 5 Caban 5 Mac at age 3.0.4.17 or 59 yrs, 147 days

reign: 1.19.6.16 or 23 yrs, 179 days

	C	D	
	1		it was 16 days, 7 [uinals]
5 [tuns]	2		[since he was seated]
	3		'99 D2 / <i>chum-wan-ni-ya</i> / <i>chumwani(y)</i> from when he was seated
[as lord]	4		[K'an-Xu I]
'99 C3 / <i>ta hun-na</i> / <i>ta hun</i> / with the headband			'99 D3 / <i>k'an-hok'</i> (hoy?)- <i>chitam</i> / <i>k'an hok'</i> (hoy?) <i>chitam</i> / Yellow encircled (tied?) peccary
lord of [Palenque]			???? [count until]
'99 C4 / <i>k'uh-ahaw-bak-wa</i> <i>k'uh[ul]</i> <i>bak ahaw</i> holy Palenque lord			

it ended the tun	5		11 Ahau
18 [Zec]	6		the 5th katun (9.5.0.0.0)
????	7		????
????	8		????
????	9		????
????	10		they memorialized
	11		'99 D10 / <i>ya-k'a-wa</i> <i>yakaw</i> he gave (offered) it
'99 C10 / <i>'u-pih-hi</i> <i>upih</i> the bundle (cycle) of	12		'99 B8 / <i>hun-nal-ye</i> <i>hun nal ye</i> one maize kernel(?)
their cycle			'99 D12 / <i>k'inich-ahaw-?</i> <i>k'inich-ahaw</i> Sun-faced Lord
GII '99 A9 / <i>nen k'awil-la</i> <i>nen k'awil</i> mirror/baby k'awil			
'99 E1 / <i>ox-lu-ti-k'uh</i> <i>ox lut k'uh</i> the three joined gods	E-1		the three of the Triad

[9. 4.14.10. 4 5 Kan 12 Kayab]
 5. 7.16
 9. 5. 0. 0. 0 11 Ahau 18 Zec

Tablet of the Cross, S13-S17

19 tuns
 '99 R15 / *siy-hi-ya* / *siy[a]hi(y)*
 from when he was born
 since he was
 born
 until he was
 made zac uinic
 on 5 Kan
 '99 R17 / *'i(wal)-sak-hun-k'al*
i(wal) k'al sak hun
 and then the white headband was
 tied (held?)

it was 16 days, 6 uinals
 1 katun
 K'an-Xul I
 of the succession
 12 Kayab
 '99 S15 / *k'an-na-hok' (hoy?)-chitam-ma*
k'an hok' chitam (I)
 yellow encircled (tied) peccary
 '99 S16 / *tu-'u-ba*
tu uba(h)
 for (on?) him

[9. 2.15. 3. 8 12 Lamat 6 Uo]
 1.19. 6.16
 [9. 4.14.10. 4] 5 Kan 12 Kayab

Temple of Inscriptions, Sarcophagus, 18-19

on 7 Cib 4 Kayab he died K'an-Xul I
 [9.6.11.0.16]

och-bi-k'an-hok' (hoy?)-chitam-ma
 och bi(h)k'an hok' (hoy?) chitam (I)
 he road entered (died), yellow encircled (tied) peccary

The statistics on Kan-Xul I:

birth:	9. 2.15. 3. 8	12 Lamat	6 Uo	
acc:	9. 4.14.10. 4	5 Kan	12 Kayab	at age 1.19.6.16 or 38 yrs, 296 days.
death:	9. 6.11. 0.16	7 Cib	4 Kayab	at age 3.15.15.8 or 74 yrs, 279 days.
reign:				1.16.8.12 or 35 yrs, 348 days.
interregnum from Chaacal I				4.5.7 or 4 yrs, 86 days.
born when Chaacal I was age				1.5.3.8 or 24 yrs, 302 days.

		E	F	
		1		????
????		2		????
????		3		????
????		4		9 [Ahau]
3 Uayeb [9.6.0.0.0]		5		period-ending event
GI	'99 E6 chak chak	6		13 Akba1
16 [??Cumku??] [??9.5.17.17.3]		7		the 17th ??
8 [Ahau]		8		13 [Pax] [9.6.10.0.0]
???? **event		9		'99 F9 / hun-nal-ye hun nal ye GI one maize kernel(?)
'99 E10 / nen k'awil-la nen k'awil mirror/baby k'awil	GII	10		'99 D10 / k'inich-ahaw-? k'inich-ahaw GIII Sun-faced Lord
'99 D11 / ya-k'a-wa yakaw he memorialized he gave (offered) it		11		'99 F11 / 'u-pih-hi upih his [cycle] the bundle (cycle) of
????		12		???? Personage X
	'99 E12 / 'u-k'uh-li uk'uhil the gods of			

????	G-H 1		????
????	2		????
????	3		????
????	4		

		G	H	
	4			it was 19 days
12 uinals	5			1 tun
'99 G6 / chum-[mu]-wa-ni-ya <i>chumwani(y)</i> / after he was seated	6			as Ruler
since he was seated				'99 H6 / ta-hun-na <i>ta hun</i> with the headband
title	7			name (Chaacal II)
'99 G7 'a-ku-la <i>ah kul</i> / the porcupine(?)				'99 H7 / 'a-na-bi <i>ah nab</i> he of the lake (or the painter)
until the end of the tun	8			on 9 Ahau
18 Muan	9			13 [tuns]
???	10			T669b k'a verb
'99 G11 'u-pih / <i>upih</i> the bundle (cycle) of				'99 H10 / ya-k'a-wa <i>yakaw</i> he gave (offered) it
[his cycle]	11			his blood
name	12			phrase [Chaacal II]
				'99 J1 / k'uh-ahaw-bak-la <i>k'uh[u]l bak ahaw</i> holy [Palenque] lord
name	I-J1			Ahau of Palenque

[9. 6.11. 5. 1 1 Imix 4 Zip]
 1.12.19
 9. 6.13. 0. 0 9 Ahau 18 Muan

Tablet of the Cross, T1- T6

it was 17 days,
4 uinals

2 katuns

2 tuns

since he was born

'99 T3 / 'i(wal)-sak-hun-k'al

i(wal) k'al sak hun

and then the white until he was made
headband was tied zac uinic
(held?)

title

'99 T5

'a-ku-la 'a-nab Chaacal II,

ah kul ah nab Ah Nabe

(name) porcupine lake

4 Zip



'99 U2 / siy-ha-hi-ya

siyahi(y)

from when he was born

'99 U2 / tu-'u-ba

tu uba(h)

for (on?) him

of the succession

title or name

on 1 Imix

[9. 4. 9. 0. 4 7 Kan 17 Mol]

2. 2. 4. 17

9. 6. 11. 5. 1

1 Imix 4 Zip

Temple of Inscriptions, Sarcophagus, 20-21



'99 21

och-bi-'a-ku-la-'a-nab

och bi(h) ah kul ah nab

he road entered (died), Ah Kul Ah Nab II

on 9 Manik 5 Yaxkin he died Chaacal II

The Statistics on Chaacal II:

birth: 9. 4. 9. 0. 4 7 Kan 17 Mol

acc: 9. 6. 11. 5. 1 1 Imix 4 Zip at age 2.2.4.17 or 41 yrs, 241 days

death: 9. 6. 16. 10. 7 9 Manik 4 Yaxkin at age 2.7.10.3 or 46 yrs, 321 days

reign: 5.5.5 or 5 yrs, 79 days

born when Kan-Xul I was age 1.13.14.16 or 33 yrs, 122 days.

interregnum from Kan-Xul I 4.5 or 85 days.

	I	J	
2			1 tun
it was 8 days, 12 [uinals]			
3			as lord (ruler)
[since he was seated]			'99 J3 / ta-hun-na / ta hun with the headband
4			Ahau of Palenque
[Chan-Bahlum I]			'99 J4 / k'uh-ahaw-bak-la k'uh[u]l bak ahaw / holy [Palenque] lord
5			[7] Ahau
until the end of the tun			'99 J6 / ya-k'a-wa / yakaw he gave (offered) it
6			he memorialized
3 [Kankin] 9.7.0.0.0			'99 J7 / 'u-k'uh-li / uk'uhil his gods
'99 I7 'u-pih / upih / the bundle (cycle) of his cycle	7		his blood (stands for Chan-Bahlum's name)
8			as ahau of the sucession
since [he was seated]			'99 J8 / ta-ahaw-le-wa / ta ahawle[l] in the lordship (in reign)
9			Nominal IG
10			18 Ceh
13 Ahau			
11			of the katun (cycle)
the hotun			'99 J11 / ? 'u-pi-hi / upih the bundle/cycle of
'99 I11 / 'u-ho'-tun-ni / uho'tun the quarter k'atun	12		his blood
T669b k'a verb			'99 J7 / 'u-k'uh-li / uk'uhil of the gods of
Chan-Bahlum K-L1			Ahau of Palenque
'99 K1 / kan balam-ma kan balam Snake Jaguar (name)			'99 J1 / k'uh-ahaw-bak-la k'uh[u]l bak ahaw holy [Palenque] lord
3			
[9. 6.18. 5.12	10	Eb	0 Uo]
1.17. 8			
9. 7. 0. 0. 0	7	Ahau	3 Kankin
9. 7. 5. 0. 0	13	Ahau	18 Ceh

Tablet of the Cross, U7-U17

and 1 tun

name
 '99 T9 / 'a-ku-la 'a-nab
ah kul ah nab / porcupine
 lake (he of the ...?)(name)
 '99 U10 / kan-balam-ma
kan balam (I)
 Snake Jaguar (name)
 Chan-Bahlum
 17 Mol (Chaacal's
 birthday)
 8 tuns
 since he was
 born
 on 11 Chicchan
 until he was
 made zac uinic
 '99 T17 / 'i(wal)-sak-hun-k'al
i(wal) k'al sak hun
 and then the white headband
 was tied (held?)

it was 1 day, 1 uinal
 since he was born
 '99 U7 / siy-ha-hi-ya
siyahi(y)
 from when he was born
 name
 '99 U8 / 'u-yo-li
uyol / his heart
 until he was born
 '99 U9 / 'i(wal)-siy-ya
i(wal) siya(h)
 on 7 Kan
 it was 7 days, 4 uinals
 2 katuns
 Chan-Bahlum
 13 Ch'en
 of the succession.

'99 U17 / tu-'u-ba
tu uba(h)
 for (on?) him
 '99 T16 / siy-hi-ya
siy[a]hi(y)
 from when he was born
 '99 U16 / kan-balam-ma
kan balam (I)
 Snake Jaguar (name)



on 7 Ahau 3 Kankin was his tun-seating// on 11 Chichan *3 kayab

Chan-Bahlum

he died Chan-Bahlum,
 Ahpo of Palenque

'99 / 'u-chum-tun-kan-balam-ma
'uchumtun kan balam (I)
 [was] his seating, Snake Jaguar

'99 / och-bi-kan-balam-ma
och bi(h) kan balam (I)
 he road entered (died), Snake Jaguar

[9. 4. 9. 0. 4] 7 Kan

17 Mol

[9. 4. 10. 1. 5] 11 Chicchan 13 Ch'en

2. 8. 4. 7

[9. 6. 18. 5. 12] 10 Eb

0 Uo]

The Statistics on Chan-Bahlum I:

birth: 9. 4. 10. 1. 5 11 Chicchan 13 Ch'en

acc: 9. 6. 18. 5. 12 10 Eb 0 Uo at age 2.8.4.7 or 47 yrs, 200 days.

death: 9. 7. 9. 5. 5 11 Chicchan 3 Kayab at age 2.19.4.0 or 58 yrs, 135 days.

interregnum from Chaacal II is 1.13.5 or 1 year, 260 days.

Born when Kan-Xul was age 1.14.15.17 or 34 years, 138 days.







it was 12 days	2		14 uinals	'99 L3 / chum-[mu]-wa-ni-ya <i>chumwani(y)</i> from when she was seated
9 tuns	3		since she was seated	reign: 1.1.3.4; 20 years, 318 days.
as ruler <i>ta hun</i> with the headband	4		Lady K'anah-Ik'al	interregnum from Chan-Bahlum: 323 days.
Ahpo of Palenque '99 K5 / k'uh-ahaw-bak-la / <i>k'uh[ul]</i> <i>bak ahaw</i> / holy Palenque lord 5 Ahau 3 Ch'en 9.8.0.0.0	5		until the end of the tun	'99 L4 / na'-ol-nal-la <i>na' ol nal</i> / Lady Portal Place
she memorialized '99 K7 / ya-k'a-wa / <i>yakaw</i> he gave (offered) it her blood	6		her cycle	'99 L5 / 'u-tun-ni-k'al <i>'uk'al tun</i> she tied the tun [9. 7.10. 3. 8 9 Lamat 1 Muan] 9.14.12 9. 8. 0. 0. 0 5 Ahau 3 Ch'en
'99 J7 / 'u-k'uh-li / <i>uk'uhil</i> / his gods	7		Lady K'anah-Ik'al	'99 L7 / 'u-pih / <i>upih</i> / the bundle (cycle) of
Ahpo of Palenque '99 K5 / k'uh-ahaw-bak / <i>k'uh[ul]</i> <i>bak ahaw</i> / holy Palenque lord	8		'99 29-30 / och-bi-na'-ol-nal-la <i>och bi[h] na' ol nal</i> / she road-entered (died) Lady Portal Place	
1 tun	9		it was 10 days 8 uinals	on 2 Cib end of Ceh she died Lady K'anah-Ik'al (9.8.11.6.12)
as ruler '99 K11 / ta-ahaw-le / <i>ta ahawle[l]</i> in the lordship (in reign)	10		since he was seated	'99 L10 / chum-[mu]-wa-ni-ya <i>chumwani(y)</i> from when she was seated
title '99 M1 / 'u-tun-ni-k'al <i>'uk'al tun</i> / she tied the tun	11		Ah K'an	'99 L11 / 'ah-ne'-ol-la <i>ah ne[n] ol</i> (he of) the mirror portal
until the end of the tun	12		Ahpo of Palenque	[9. 8.11. 9.10 8 Oc 18 Muan] 1. 8.10 9. 6.13. 0. 0 5 Ahau 18 Zec.
18 Zec (9.6.13.0.0)	M-N 1		on 5 Ahau	reign: 7.12.16 or 7 yrs, 216 d. interregnum: 58 days.
'99 M3 / ma-cha-ha / <i>machah</i> / there was no ... he memorialized	2		13 tuns	'99 N3 / chum-[mu]-ni <i>chum tun</i> tun seating
'99 M4 / yi-li-'a-hi / <i>yilahi</i> / [that] he witnessed part of the verbal expression	3		the tun seating	'99 N4 / 'ah-ne'-ol-la <i>ah ne[n] ol</i> (he of) the mirror portal
title '99 N5 / ma-ta / <i>mat</i>	4		Ah Kan	'99 N5 / k'uh-ahaw-bak / <i>k'uh[ul]</i> <i>bak ahaw</i> / holy Palenque lord
'99 33-35 / och-bi-'ah-ne'-ol-la-ma-ta / <i>och bi[h] ah ne[n] ol mat</i> / he road entered, (he of) the mirror portal	5		Ahpo of Palenque	'99 36 / k'uh-ahaw-bak / <i>k'uh[ul]</i> <i>bak ahaw</i> / holy Palenque lord
on 2 Eb 14 Mol he died			Ah K'an title	Ahpo of Palenque (9.8.19.4.6)

	M	N
it was 14 days	6	6 uinals
since 13 Ahau	7	18 Mac (9.8.17.9.0)
'99 M8 / ch'a-ka-ha / <i>ch'akah</i> / it was cut down	8	'99 N8 / lakam-ha / <i>lakam ha</i> / big water (Palenque or Palenque location)
verbal phrase		te? <u>naab</u> (??)
on 4 Ix	9	7 Uo (9.8.17.15.14)
'99 M10 / 'u-kab-hi / <i>ukab[i]hi</i> / he was in charge of it	10	
<u>u kab</u> (by)		Personage A
title	11	'99 N10 / 'u-ne-?-?
		'99 M11 / k'uh-ahaw-kan / <i>k'uh[ul]-ahaw-kan</i> / holy Kalakmul lord
	9. 8.17. 9. 0 13 Ahau 18 Mac ----- 6.14 9. 8.17.15.14 4 Ix 7 Uo	

The text has no counterparts in the histories of the earlier katuns, but rather it seems to anticipate the non-dynastic histories which will characterize the katun histories to follow. The syntax of the passage seems to be as follows: "it was 6.14 since 13 Ahau 18 Mac, when some act was done on 4 Ix 7 Uo by Personage A." The name glyph of Personage A is not a recognized historical name of the Palenque dynasty, but it resembles a deity name which will be examined on the west tablet, and for this reason, I suspect the actor is a supernatural.


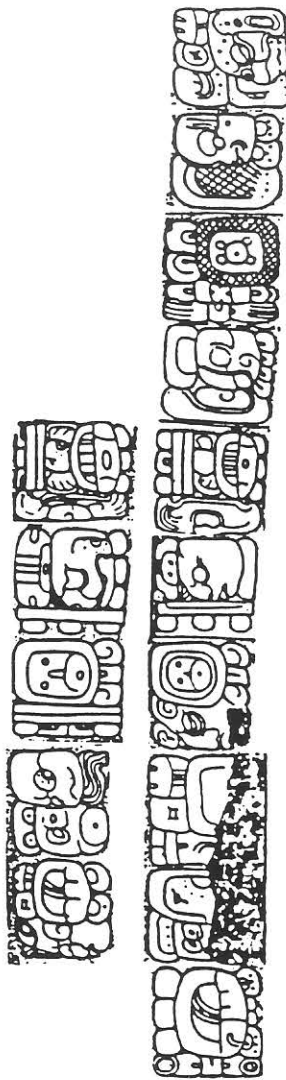
Formula 2: Part I

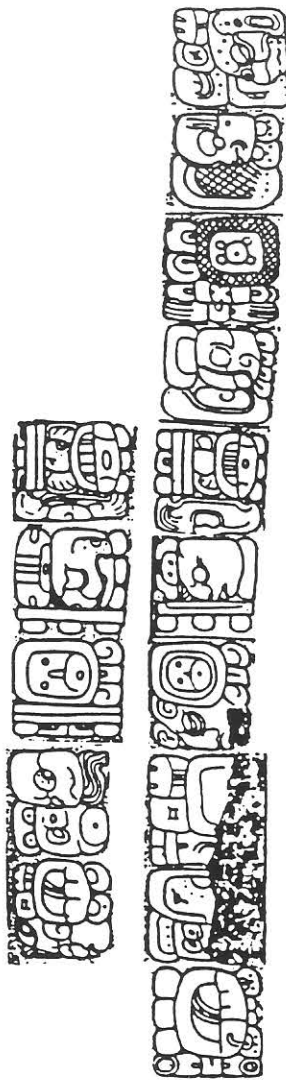
Formula 2: Part II

Katun 9      

Katun 10      

it was since was seated as ruler of the succession
Name phrase [until] the date etc.....

Katun 11  

Katun 12 

Formula 2: Clause A

Katun 11: it was his second tun-seating as Ahpo on 12 Ahau 8 Ceh, the 11th katun.
Katun 12: it was his third tun-seating as Ahpo of the succession on 10 Ahau 8 Yaxkin;
he did something Mah K'ina Pacal, Ahpo of Palenque.

The history of each katun becomes very much more elaborate with the record of Katun 9, because it was a katun of the reign of Pacal's mother and the katun in which Pacal, the builder of the monument, came to the throne. The formula for these extended histories begins in the same manner as the histories of previous katun when the histories concern 9.9.0.0.0 and 9.10.0.0.0, both of which were preceded by an accession. However, Katuns 11 and 12 were all in the reign of Pacal, and, therefore, the old formula no longer worked. It is replaced by a statement of the ordinal position of each appropriate katun within the reign of Pacal--Katun 11 was the second katun ending of his reign and Katun 12 was the third. This initial clause of each katun history I will label Clause A, whether it follows Formula I or II.

Clause B:

Clause B seems to record the event most notable in a non-dynastic way during the katun. I have suspected that the event recorded is the most memorable event within the entire katun, but Michael Closs (Trecera Mesa Redonda, 1978) has gathered substantial evidence that the event recorded for Katun 12 is the western-most extension of Venus during its cycle. If Closs is correct, the event is a non-dynastic, but perhaps astronomical event, which occurred on the final day of the katun. The histories of the Chilam-Balams appear to record the event, dynastic or otherwise, which made a particular katun memorable, and in these histories many katuns have no record at all--as if nothing memorable occurred. Notice in the comparative chart, the memorable event for Katun 10 is very abbreviated.

CLAUSE B:



Katun 9



















Katun 10



Katun 11



Katun 12

Katun 9				
Katun 10				
Katun 11				
Katun 12				
	verb	9 Sky K'in-head	16 K'in-head	9 Ahpo-Hel (royal successions?)

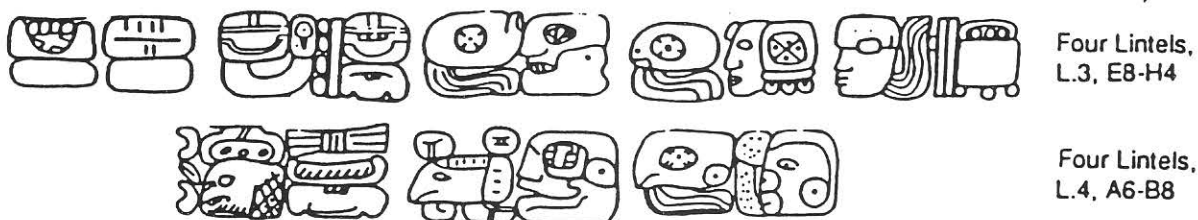
Clause C:

The third clause of the katun histories is not very well understood. Each clause begins with a verb which for Katun 9 seems to be a variant of the k'a verb. For Katun 11 and 12, the verb is composed of tu-pa-ah (tupah), but we have found appropriate meaning for a verbal stem tup. The verb for Katun 12 is a human body sitting on an imix sign (phonetically ba or ma) followed by the verbal suffix -ah. The remainder of the clause is composed of a numerical formula consisting of 9 and the sky (chaan) sign preposed to a head variant of the k'in glyph which appears as a title on the Palace Tablet and at Yaxchilan (Stela 12); 16 k'in head; and, 9 ahpo-hel, a glyph which like the k'in head appears as a title. It is tempting to suggest that the number 9 refers to the succession of Pacal, who is the ninth ruler to succeed after the end of Baktun 9, but the "9 successions" title is known to occur in association with later rulers.

Note:

The existence of 9-16-9 expressions at Chichen Itza have been noted by many individuals. The 9-16 portion of the phrases are practically identical to those that appear in Temple of The Inscriptions, Palenque. The most complete phrase appears in Temple of the Four Lintels, Lintel 3 where the 9-16 glyphs functions as titles and substitute for the agent of the verb. An interesting variation follows: instead of the 9 Ahpo-Hel glyph, the phrase runs into a restatement of the date 9 Lamat 11 Yax which appears repeatedly throughout the Four Lintels. The 16-k'in portion of the phrase follows the Ruler's name, "Yax Tul", as a title on Temple of the Four Lintels, Lintel 4.

Ruth Krochock, 1986



Katun 9



Katun 10



Katun 11



u pat the ...Ahau katun verb

Name

Clause D:

Clause D restates the period ending in alternative form which is very important because in each case the Yucatec system of katun designation is used. The verb is composed of a third person pronoun of Set A (ergative set) and the phonetic signs pa and ti or ta. The verb stem thus written is pat, a term used throughout the western Maya languages as "end". Syntactically, the verb seems to be in stative form, and is best paraphrased as "it was the end." The katun is designated by its Ahau name as the 3 Ahau katun, the 1 Ahau katun, and the 12 Ahau katun. The katun 9 record is followed by another verb which includes mac, the k'a verb, and a possessed noun, which appears also in the 9.16.9 verb (Clause B) of Katun 9. The subject of the verb is named as Lady Zac-K'uk'. Katun 10 has no additional verb, but Katun 11 has an unknown verb which is followed by a "katun of the shell-fist" title, a glyph appearing in 'katuns of life' titles at Yaxchilan and Quirigua. Pacal is named as the subject of the verb, which must record something like "he finished a katun of 'shell-fist' title, Pacal."

Katuns 9 and 10 then conclude with the first verb/his cycle/ his blood clause characteristic of Formula I. However, in Katun 10, this phrase is qualified as Pacal's "first katun". This second clause also occurs in Katuns 11 and 12, but these clauses will be discussed under the paraphrase of each katun. In both cases, the Triad gods are the subjects of the events.

Clause D':

Katun 9



Katun 10



the first tun-seating verb his his name
cycle blood (subject)

Katun 11



Katun 12



names deleted.

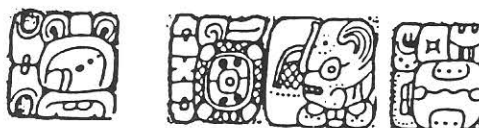
Katun 12



Clause E:

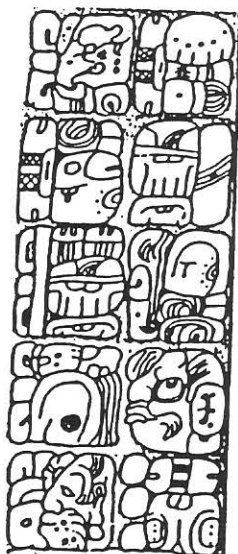
The histories of Katuns 9 and 10 are completed with Clause D', but those of Katuns 11 and 12 include an additional clause of which the gods of the Palenque Triad are the subjects. The verbs in the three examples of Clause E are composed of the T713 hand (known to occur in accession phrases) in which are shown either the Jester God (a deity associated with rulers and known to function as a semantic determinative for *ahau*) or a replacement composed of the T741-"birth" frog and the suffix *-an*. In all three cases, the verbs are preceded by a third person pronoun of Set A (ergative set) in a morphology which suggests that the verb is a transitive construction. The object of the verb is the double cauac glyph which follows the verb. This second glyph is rare, but I have found three examples from Copan where it appears in period-ending expressions. If this second glyph does refer to the katun, then the verb may record something like "he ruled it, the period...." In the Katun 9 history, the subjects of this verb are named as the gods of the Palenque Triad, but their names are followed by the T1.1:606:23 "child of woman" glyph and the name phrase of Pacal. The gods of the Palenque Triad are named as the children of a historical ruler, who in turn is characterized as a mother. In the Katun 12 history, two examples of Clause E were included, a phenomena which can help explain the deletion of the subjects in the first occurrence.

The presence of Clause E was apparently required on the middle panel, but because of the extension and length of Clause D' for Katun 12, space was apparently short on this panel. The names of the Triad gods were deleted from the first occurrence of Clause E, but the same information is repeated in the beginning of the west panel where the three Triad gods are clearly named. Notice that where the deity names are deleted in the first occurrence, the God C blood glyph stands for the missing names.



Katun 11

1 Ahau



Child of mother _____ Pacal

Katun 12

Phrase E':

Clause E of the Katun 11 history and Phrase E' of the Katun 12 history record the Triad gods as the children of Pacal, and Pacal is characterized as a mother. These relationships seem strange, but they are not unique. In the incipations of the Group of the Cross, Chan-Bahlum is called the mother of the Triad. In the Katun 12 history, the deity named as the child is not the GI of the Palenque Triad, but rather he seems to be the father of the Triad, whose birth and early actions are recorded in the first part of the Tablet of the Cross. This earlier deity carries the same name glyphs as GI and was born on the day 12.19.11.13.0 1 Ahau 8 Muan. Note the 1 Ahau which appears as the first glyph of the deity in Katun 12. This characterization of the gods as children of a male ruler, who in turn is named as the mother, seems to have survived in the *Popol Vuh*, where it is recorded that man was created to nourish, sustain, invoke, and remember the gods. The terms used to record sustain and nourish are also used for the "nursing" of children, an activity biologically restricted to women. Furthermore, when Tohil demands sacrifice from man in return for the gift of fire, the sacrifice is characterized as "suckling." It would seem that the activity of nourishing the gods through sacrifice and blood-letting was described in terms of "nursing" activities, and that a male ruler in this role was described as the "nourisher" or some equivalent term, of the gods.

The History of Katun 9.

	M	N	
'99M12 / chum-[mu]-wa-ni-ya <i>chumwani(y)</i> from when she was seated	11		it was 2 days, 10 uinals
since she was seated	12		'99 K11 / ta-ahaw-le / <i>ta ahawle[l]</i> in the lordship (in reign) as Ahpo of the Succession
'99 O1 / ma-mat-na? <i>matan(?)</i>	0-P	1	'99 P1 / k'uh-ahaw-bak <i>k'uh bak ahaw</i> holy Palenque lord
'99 O2 / 'u-tun-ni-k'al <i>'uk'al tun</i> she tied the tun	2		on 3 Ahau
'99 O4 / ya-k'a-wa-'u-pih / <i>yakaw upih</i> / she gave (offered) it, the bundle (cycle) of Part 2	3		the 9th katun
she memorialized her cycle	4		'99 P4 / 'u-k'uh-li / <i>uk'uhil</i> / her gods her blood
Zac-K'uk'			'99 P5 / k'uh-ahaw-bak <i>k'uh bak ahaw</i> holy Palenque lord
'99 O5 / ma-mat-na? <i>matan(?)</i>			Ahpo of Palenque

Clause A

[9. 8.19. 7.18 3 Etz'nab 6 Ceh]
 10. 2
 9. 9. 0. 0. 0 3 Ahau 3 Zotz'



'99 47 / **och-bi-sak-k'uk'**
och bi[h] sak k'uk'
 she road-entered, Sak K'uk'

4 *Chicchan



13 *Yax she died Zac-K'uk' (9.10.7.13.5)

'99 45 / **'u-chum-tun-sak-k'uk'** / *uchumtun sak k'uk'*
 it was the tun seating of sak k'uk'

1 Ahau 8 Kayab the tun seating of Zac-K'uk'
 9.10.0.0.0

***the second third of the 9 katun history.

Oval Palace
Tablet

u-stem-ø Zac-Na K'uk'
 she-Gied-him Zac-Lady K'uk' title
 verb agent

K'ina Pacal
 Pacal, Ahau of Palenque
 patient

Clause B

9 baktuns (cycles of 400 tuns)

ti pat to the end?

'99 O8 / sa-ta-yi / satay / they were lost

Couplet part 1 verb

Couplet part 2 verb

'99 O8 / sa-ta-yi / satay / they were lost

verb

'99 O10
ma-'u-na?-wa-hi
ma' unawah(?)
it was not adorned?

eastern most
extension of Venus

0 P

6 9 katuns (9.9.0.0.0)

7 ? 9 k'in

'99 P7 / bolon-k'ak'-k'in
bolon k'ak' k'in
9 fire sun/day

8 blood

'99 P8 / k'uh / k'uh
the gods

9 Ahau

'99 P9 / ahaw-wa
ahaw
the lords

10 One-sky-in-hand

'99 P10 /
hun-chan-ch'am-wa
hun ch'amaw chan
one sky holding?

11

'99 O11 / ahaw-tzuk-wa
tzuk ahaw
bearded (or province) lord

'99 P10-O11
Hun Chanal Tzuk Ahaw (?)
GIII - the bearded jaguar god

11

verb

'99 P11 / ma-ya-k'a-wa
ma yak'a(w)
she did not give (offer)

12 9 sky (bolon chaan)

Q-R 1 bat variant of k'in animal

16 k'in-animal

2 9 Ahpo-He1

'99 Q2 / bolon-ahaw-tzuk-wa
bolon tzuk ahaw
9 province (partition) lord

Clause D

2 Q R

it was the end of

'99 R2 / 'u-pa-ta
upat

3 the 3 Ahau

'99 Q4 / ma-'a / ma'
[she did] not

4 mac (period-ending verb)

'99 Q5 / 'u-tu-ta-li
ututal
her tutal (the tut (?) of)

5 title

'99 R5 / nal-he-me
hemnal
of the valley place

6 Lady

'99 Q6 / na / na
woman

Zac-K'uk'

'99 R6 / ma-mat-na
matan

7 Clause D'

she memorialized

'99 Q7 / ya-ka-wa / yaka(w)
she gave (offered) it

8 her blood

Zac-K'uk'

'99 R8 / ma-mat-na
matan

9

'99 Q8 / 'u-k'uh-li / uk'uhil
of the gods of Ahau1 of Palenque

'99 Q9 / k'uh-ahaw-bak-wa-la
k'uh[u]l bak ahaw
holy Palenque lord

Clause A

		Q	R	
	9			it was 12 days, 13 uinals
				'99 R10 / chum-[mu]-wa-ni-ya <i>chumwani(y)</i> / from when he was seated since he was seated
17 tuns	10			
'99 Q11 / ta-ahaw-le / <i>ta ahawle[l]</i> in the lordship (in reign)				
	11			'99 R11 / k'inich hanab pakal-la <i>k'inich hanab pakal</i> sun-faced Flower Shield
as Ahpo of the succession				Mah K'ina Pacal
'99 Q12 k'uh-ahaw-bak-wa <i>k'u[hw]l bak ahaw</i> holy Palenque lord	12			'99 R12 / 'u-tun-ni-k'al <i>uk'al utun</i> / he tied the stone?
ahau of Palenque				until the end of the tun
S-T 1				
1 Ahau				8 Kayab
	2			'99 S2 / 'u lahun k'atun <i>ulahun k'atun</i> [it was] the tenth k'atun
'99 S2 / chum-[mu]-tun-ni <i>chum tun</i> the stone seating				
the seating of				
'99 S3 / 'u-haw <i>uhaw</i> the half of	3			'99 T3 / pih / <i>pih</i> bundle (cycle)
the half-period				of the baktun

[9. 9. 2. 4. 8 5 Lamat 1 Mol]
 17.13.12
 9.10. 0. 0. 0 1 Ahau 8 Kayab

Clause B

	S	T
4		
5		

The History of Katun 10

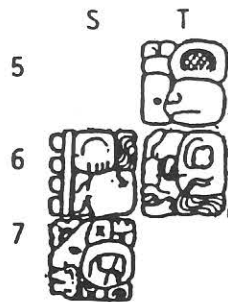
Clause C

'99 S5 / **bolon-chan-ni-yo-k'in**
bolon chan yok'in
 9 sky?

9 sky-
 K'in-animal

'99 S7 / **bolon-tz'ak ahaw-wa**
bolon tz'ak ahaw
 9 governor/curer lord

9 Ahpo-He1



'99 T5 / **tu-pa-ha**
tupah
 verb

16 k'in-animal

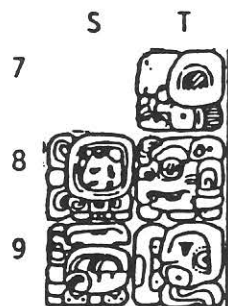
'99 T6 **wak ok k'in**
wak ok kin
 6 pillar/foot day

Clause D

'99 S9 / **'u-na-ta-la**
unatal
 [it was] his first

the 1 Ahau

the first



it was the end of

'99 T7 / **'u-pa-ti**
upat

katun

seating of the tun

'99 T9 / **'u-chum-tun-ni**
uchum tun
 his tun seating

Clause D'

he memorialized

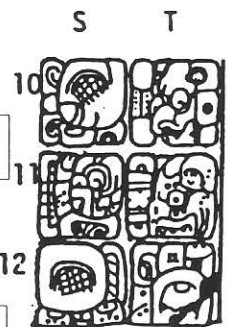
'99 S10 / **ya-k'a-wa** / *yakaw*
 he gave (offered) it

his blood

'99 J7 / **'u-k'uh-li** /
uk'uhil / his gods

Pa-ca-l(a)

'99 S12 / **pa-ka-la**
pakal
 Shield



his cycle (katun)

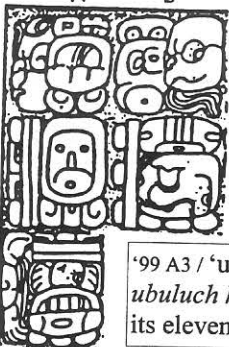

'99 T10 **'u-pih** / *upih*
 the bundle (cycle) of
K'ina Pacal


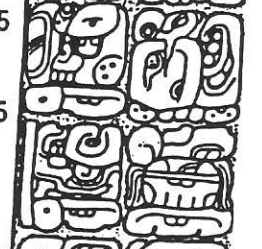
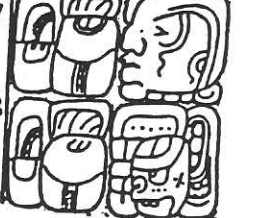
'99 T11 / **k'inich hanab**
k'inich hanab / sun-
 faced Flower

Ahpo of Palenque

'99 T12
k'uh-ahaw-bak-wa
k'uh[ul] bak ahaw
 holy Palenque lord

The History of Katun 11

Clause A	1	A	B	
the second ahpo				seating of the tun
'99 A1 / 'u-cha'-ta-la / ucha' tal (royal)	2			'99 B1 / 'u-chum-[mu]-tun-ni
[it was] his second				uchum tun / his tun seating
on 12 Ahau				8 Ceh
	3			
the 11th katun				'99 A3 / 'u-buluch-katun
				ubuluch k'atun
				its eleventh k'atun

Clause B	3	A	B	
				Ahau
????	4			'99 B3 / ahaw-ni-ya
				ahawini(y) (ahawyan?)
Evening Star	5			he appeared from the earth
	6			he appeared from the earth
5-Beastie-te	7			
'99 A7 / 'i-ka-'ah/wa/'ol?				Sky
??verb				'99 B6 / nal-chan-na
'99 A8 / 'i-ka-'ah/wa/'ol?	8			chanal
??verb				sky
				earth
				'99 B7 / kab-la
				kabal
				earth
				subject
				'99 B8 / 'u-ha-ha
				uhah
				?

Addenda 1983:

Part B of the histories of Katuns 11 and 12 appear to record the events which characterized the day on which these katuns ended. Passage B in both histories opens with the same glyph--an ahau sign which seems to be verbalized by the presence of T116.126 (ni.a), a suffix reading na known to be a passivizing suffix in Eastern Cholan languages (MacLeod, personal communication, 1983). In each passage the verb may read something like "he was lorded...". In the Katun 11 passage, this verb is followed by a mirror sign over sky, with the second half of the glyph being a T1000a female head. Here, however, the T1000a head is probably phonetic na, a complement to the sky (chaan) glyph, rather than semantic in function. This "mirror-sky" glyph may be a complement to the ahau verb, or it may be a noun recording the subject.

The next passage records very important astronomical information recently deciphered by Floyd Lounsbury (in letters to Mary Miller and others, 1981). He discovered that 9.11.0.0.0 is one of a series of dates that are separated by approximate Venus cycles. These dates are as follows:

			to #7	Julian Cal.
	1. Car 3 & Nar HS	9. 9.18.16. 3	(100V-3d)	631 Dec 24
	2. Tor 6 & 8	9.10.16.13. 6	(89V-2d)	649 Jul 25
***	3. Pal TI mid	9.11. 0. 0. 0	(87V-8d)	652 Oct 11
	4. Tik 16 & Cop C	9.14. 0. 0. 0	(50V-0d)	711 Dec 1
	5. Agu 2 & DosP	9.15. 4. 6. 4	(35V-4d)	735 Nov 29
	6. Cop T11 east dr	9.15.15.12.16	(28V-8d)	747 Feb 11
	7. Bon Ptg 2nd date	9.18. 1. 2. 0	()	791 Nov 11
	8. Pal IS Vase	9.18. 9. 4. 4	(5V+4d)	799 Nov 13

In investigating the Bonampak date, Lounsbury discovered that the date was the first day upon which Venus as Evening Star would have been visible above the horizon at the latitude of Bonampak. The other eight dates are in the same category so that 9.11.0.0.0 is the day on which the Evening Star would have made its first appearance above the horizon at Palenque.

This "appearance" event is recorded in the Palenque inscription with a couplet, in which the verb of both sections is a cracked-earth sign inflected by the positional suffix -lah-. Smoke-like scrolls erupt from the earth-crack as if the passage of Venus from the earth caused physical disturbances. The subject of the first passage is recorded as a toothy skull marked with an ik in the forehead and a roundel with a triangle of dots in the center. This skull has been identified by Lounsbury as the Evening Star deity, based not only on this passage but also on Tikal Stela 16, dated at 9.14.0.0.0 also a date on which Venus appeared as Evening Star, and on the Grolier Codex, which has the gods of all four phases of Venus, rather than just the Morning Star as on the Dresden Venus pages.

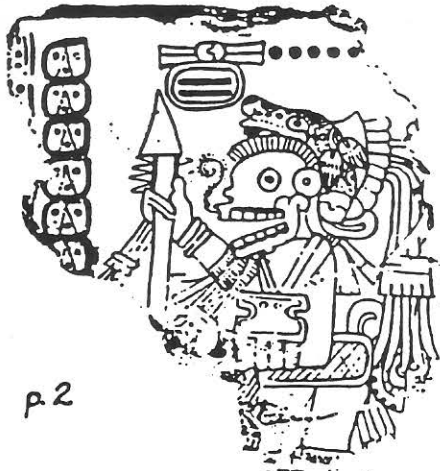
The inscription on Tikal Stela 16 records the katun ending and the subject Ruler A. Venus does not appear to be recorded in the inscription; however, Ruler A is shown wearing a similar skull as a headdress and a Venus sign is attached to the rear of the skull. Finally, hoping to confirm the identification of a death god as the deity of the Evening Star, Lounsbury looked at the Grolier, believing it to be authentic and knowing that the gods of all four phases of



TI Mid A5



Tikal Stela 16 headdress



p2



Grolier Evening Star



p10-11

Venus were recorded. The 250-day period of the Evening Star is recorded on pages 2, 6, and 10 of the Grolier; on page 2 a skeletal death god is shown, and on page 6 another skeletal god holds a flint knife in one hand and a rope leading to a bound captive in the other. Page 10 is badly damaged, but if as John Carlson (personal communication, 1982) suggests, the detached page 11 is the bottom of page 10, then that god also carries skeletal markings and weapons of aggression.

The association of Venus as Evening Star with war, death, and sacrifice is supported by events associated with four of the eight dates listed above. On 9.9.18.16.3, aggression by a Caracol ruler against Naranjo is recorded at both Naranjo and Caracol. On 9.10.16.13.6, a capture is recorded at Tortuguero. Several dates after 9.15.4.6.4 the ritual humiliation and probable torture of Jaguar-Paw-Jaguar of Seibal is recorded at Aguateca and Dos Pilas. And on 9.18.1.2.0 at Bonampak, the young heir-apparent is shown publicly in heir-designation rites, and a raid and sacrificial rites occurred on the next heliacal rising of Venus as Morning Star (Mary Miller's dissertation on the Bonampak paintings). The appearance of Evening Star and other important points in the Venus cycle seem to have been the occasion for war and sacrifice among the Classic Maya.

The second half of the "appearance" couplet in the Temple of Inscriptions has the same verb, but the subject is recorded with different glyphs. The first contains the number "five", a dragon with an upturned snout, and a te sign, and the second is a variant containing a sky glyph. These two glyphs may record a separate entity (planet or constellation) that also appeared above the horizon on that night, or it may record another name phrase for Venus as Evening Star.

The final section of the 9.11.0.0.0 passage contains a second couplet, but its components are not yet understood

Page 96 blank!

Clause C

'99 A9
tu-pa-ha
verb *tupah*
extinguish

'99 A10
yo-ok-k'in-ni
yok k'in
?

k'in-animal

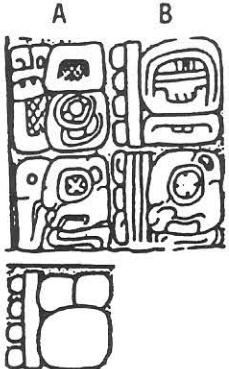
9 Sky (bolon-chaan)

16 k'in-animal

'99 B10
waklahun-ok-k'in-ni
waklahun ok k'in
16 ? day/sun

C-1

9 ahpo-He1



Clause D

1

it was the end of

'99 D1
'u-pa-ta
upat

2

the 12 Ahau

katun

'99 D1-D2
9.11.0.0.0

3

??he ended it

a katun of the shell-fist title

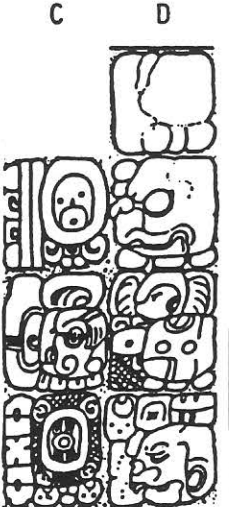
'99 D3 / k'atun-ch'a-ho-ma
k'atun ch'ahom
the k'atun scatterer
Ahpo of Palenque

4

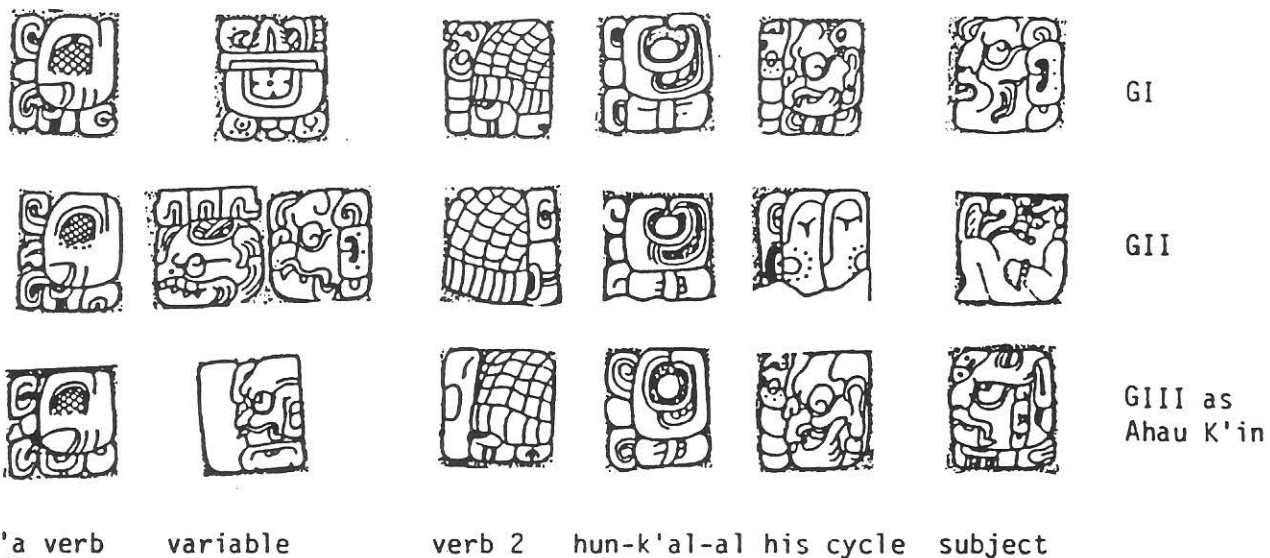
K'ina Pacal

'99
k'inich hanab pakal-la
k'inich hanab pakal
sun-faced Flower Shield

'99
k'uh-ahaw-bak
k'uh[ul] bak ahaw
holy Palenque lord



The History of Katun 11: Clause D'



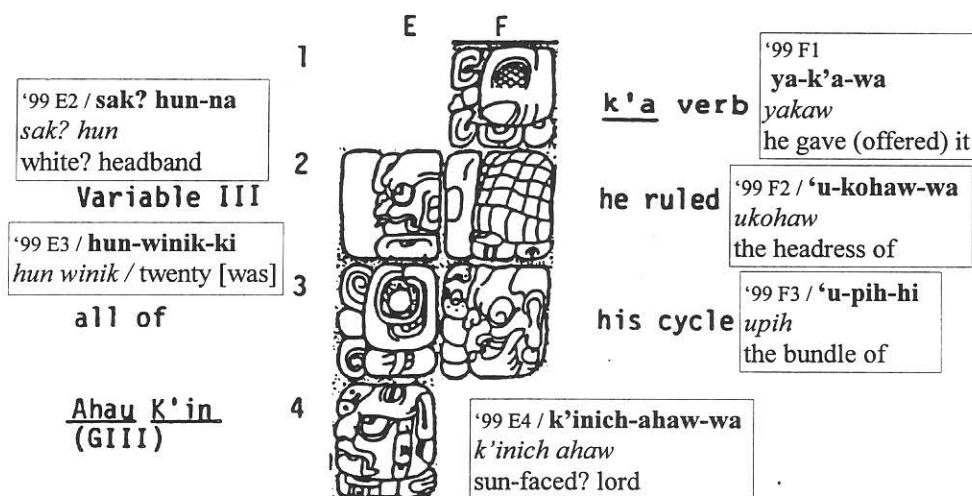
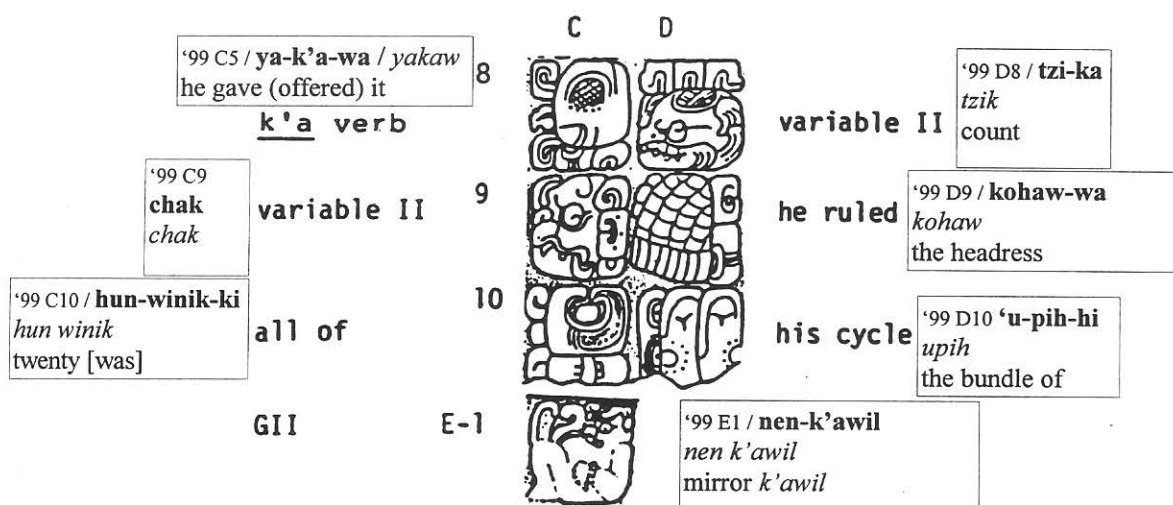
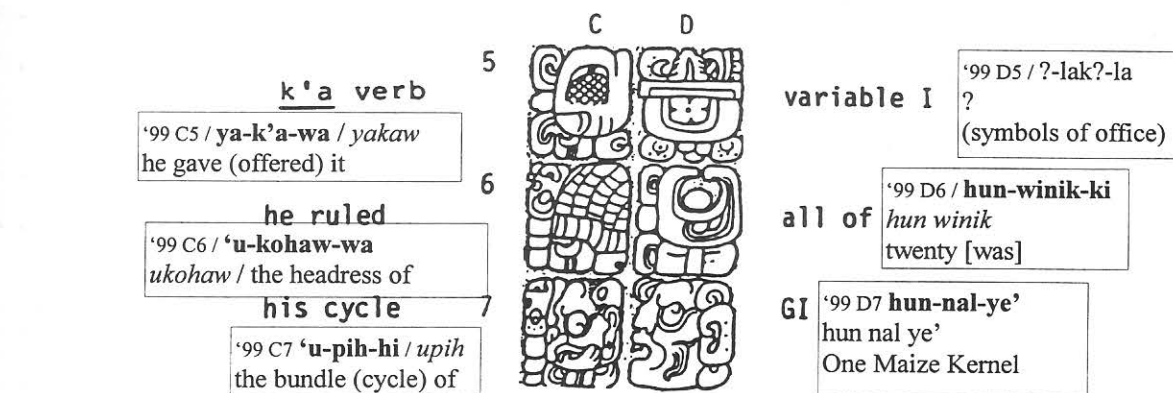
Clause D':

Clause D' is repeated three times in the history of Katun 11--once for each of the gods of the Palenque Triad. Furthermore, the clause is recorded in elaborated form with two verbs. The first verb is the k'a verb which is found in Clause D in all of the earlier katun histories, but instead of being followed by "his cycle", the verb is followed by a variable which seems dependent on which of the Triad gods is named. I suspect the variable should be considered the object of the verb and the subject as deleted. The first variable is the forehead motif of the Quadripartite god who is on the base of the Tablet of the Cross, a monument in which GI plays a prominent part.







The second verb is a drummajor helmet which at Palenque and Yaxchilan are signs of the ruler. Since this headdress is given to incumbents in accession scenes at Palenque, I will tentatively paraphrase it as "he ruled it." The two glyphs which follow the second verb include the expected cycle glyph, but it seems to be qualified by a glyph which reads "Hun-k'al-al". In Yucatec, hun k'alab is used to describe "all of" something, as in "hun k'alab k'in-toda una dia." (Motul: 410). And Pio Perez (39) records hun k'alha as "perpetuarse". I suspect the last part of Clause D' should be paraphrased "he ruled all of the cycle (katun), GI (etc.)."

The History of Katun 11: Clause D'

99



The History of Katun 11 : Clause E

	E	F	
	4		'99 F4 / 'u-hun-na-k'al <i>uk'al hun</i> [it was] the headband tying of they ruled it
'99 E5 / ya-may?-tun?-la <i>yamay? tunal?</i>	5		'99 F5 / ox-lut-ti-k'uh <i>ox lut k'uh</i> the three joined gods Triad IG
the period??			
'99 E6 hun-nal-ye' GI hun nal ye' One Maize Kernel	6		'99 F6 / nen-k'awil GII <i>nen k'awil</i> mirror <i>k'awil</i>
GIII	7		the children of (mother) '99 F7 / 'u-hun-tan'na <i>uhun tan</i> / the cherished ones of
'99 E7 / k'inich-ahaw-wa-pakal? <i>k'inich ahaw pakal?</i> sun-faced? lord shield			
'99 E8 / k'inich hanab <i>k'inich hanab</i> <u>K'inä</u> Pakal sun-faced Flower	8		pa-ca-l(a) '99 F8 / pakal-la <i>pakal</i> Shield
Ahpo of Palenque	9		'99 E9 k'uh-ahaw-bak <i>k'uh[ul] bak ahaw</i> holy Palenque lord

The History of Katun 12

101.

Clause A

9 E F

10

G- H 1

10 Ahau

2

3

4

Ahpo of Palenque

it was the third

as ahpo of the succession

8 Yaxkin

event

pa-ca-l(a)

Shield

'99 F9 / **u-ox-ta-la**
uox tal
[it was] his third

'99 E10 / **u-chum-mu-tun**
uchum tun
(his) tun seating

seating of
the tun

'99 G2 / **u-lahcha-k'atun** / u lahcha'
k'atun / its twelfth k'atun
the 12th katun

'99 G3 / **k'inich hanab** / k'inich hanab
sun-faced? Flower

Mah K'ina
Pacal

'99 H2 / **yi-li-a-hi**
yilah
he saw/witnessed it

'99 H3 / **pa-ka-la**
pakal
Shield

'99 G4 / **k'uh-ahaw-bak**
k'uh[ul] bak ahaw
holy Palenque lord

Clause B

4 G H

5

6

7

8

9

Ahau

the Eveing Star

east

west

'99 H4 / **ahaw-ni-ya**
ahawini(y) (ahawyan?)
he became lord (?)

'99 G6 / **ta-ki?-ha** / takih?
was sent?
he came

'99 G7 / **ek-?-yi** / ?
(wage Venus war on)
shell-star

'99 G8 / **ahaw-tzuk-[k'in]**
tzuk ahaw / province lords
Ahpo-Kankin

'99 G9 / **ahaw-tzuk-[k'in]**
tzuk ahaw / province lords
Ahpo-Kankin

'99 H7 / **lak-k'in-ni**
lak'in
the east

'99 H8 / **och-k'in-ni**
och k'in
the west

Addenda 1983:

The passage is the most notable non-dynastic event that occurred on the day that Katun 12 ended. Michael Closs (3rd Mesa Redonda de Palenque) and Lounsbury (letters to Mary Miller) have both commented on this passage as a record of the eastern most extension of Venus. The passage begins with the ahau verb dissussed in the 9.11.0.0.0 section, but here it is followed by a glyph with a celt(?) sign and a conflation of a skull and ahau. It is tempting to contrast this glyph with the the mirror-sky glyph of the 9.11.0.0.0 passage, but these two glyphs may not have been meant to be parallel. A second glyph with the tun glyph as main sign follows the skull-ahau glyph.

The second section of this passage⁽⁶⁶⁾ opens with a verb (T565:102.181 ta:al.ah or ta:ka.ah). Both tal and tak have the meanings "to come" in Yucatec (Barrera Vasquez:764 and 755), but in Chol (Aulie and Aulie:110) only tal and til mean "to come," making the ta.al.ah (tal) the most likely of the two possible readings. The subject is named as Venus as Evening Star, and this clause seems to specify that the celestial phenomena to be discussed involved the Evening Star.

The last section of the passage opens with the 'star-shell' event, now known to be particularly associated with Venus phenomena and the resultant war and sacrificial rites. The 'star-shell' verb is followed by two pairs of glyphs which are placed in deliberate contrast as noted by Closs and Lounsbury. The first pair is composed of the east glyph followed by Ahpo-Kankin with a k'in sign infixed to the eastern side of the central element of the kankin glyph. The second pair begins with west, followed by Ahpo-Kankin with the k'in sign physically to the west of the central element. The structured contrast between the directional glyphs and their correlation to the physical position of the k'in infix suggests that this passage involves some change of direction of Venus relative to the sun. And as pointed out by Closs and Lounsbury, 9.12.0.0.0 is the day of the eastern most extension of Venus, a period of varying length (depending on the kind of observational techniques available to the Maya) when Venus appears to be stable in relationship to the horizon before it begins a westward movement back toward the sun. And as Closs has noted, the only other occurrence of this Ahpo-Kankin glyph in the Classic inscriptions is in the parallel passage for 9.9.0.0.0 on the east panel. The difference between the two dates is three katuns or 37 Venus cycles less five days so that on 9.9.0.0.0 Venus would have been in a position comparable to that on 9.12.0.0.0. Both dates record the eastern most extension of Venus relative to the horizon and to the sun. Therefore, in three of the last four katuns of the "history" recorded on these panels (and the only four to have this non-dynastic event recorded), Venus phenomena are recorded as the most notable celestial events on the days the katuns ended.

G H

Clause C 9

'99 G10 / **bolon-chan-na**
bolon chan
nine sky


9 Sky (**bolon chaan**)

'99 H10 / **waxak 'ok-k'in-ni**
waxak ok k'in
16 ? days

16 k'in-animal

10

I-J 1



verb '99 H9 / ?-ba-ha
?bah

k'in-animal '99 H10 /
yo-'ok-k'in
yok k'in

'99 J1 / **bolon-ahaw-tz'ak-bu**
bolon tz'akab ahaw
9 governer lord(s)

9 **Ahpo-He1**

Clause E (first occurrence)

'99 I2 / **cha'-'-k'al-hi / cha' k'al[i]hi**
it was tied the second time

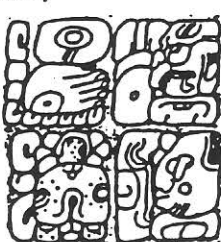
they ruled

'99 E5 / **ya-may?-tun?-la**
yamay? tunal?

the period??

I-J 2

3



'99 J2 / **sak-hun-na**
sak hun
the white headband

[office--Jester God--Ahau]

'99 J3 / 'u-k'uh-li / *uk'uhil*
of his god(s)

God C title [substitutes for
the deleted names of the Triad].

The History of Katun 12: Clause D', the structural comparison.

A I4	D J4	C J5	O I6	P J6	Q I7	R J7	Z I8	X J8	B I9	Triad J9 I10
K2	L3	K4	L4	K5	L5	K6	K7	L7	K8	L8 K9
L2	Y10	L10	H1	I:2	K2	N3	K3	N4	N5	Triad Gods
J10	K1	L1	K2	L2	Variable B	Variable A				

Parentetical clause recorded the historical ruler in Clause D':

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The History of Katun 12: Clause D'

As can now be seen, the history of Katun 12 does not include Clause D, the section in which the katun ending is recalled by its Ahau name. Instead, Clause E in abbreviated form precedes Clause D', which appears in its most elaborated form.








The Katun 12 version of Clause D' begins with the k'a verb as do all of the previous examples. In the three Triadic examples, the k'a verb is followed by a cycle glyph which is marked by a muluc-like affix. The first example has some semantic or phonetic replacement for the cycle glyph. (The letter designations at the top of each constant or variable follows the letter system proposed by Berlin in his analysis of the Palenque Triad.) Glyph C is the hun k'al-al discussed in the Katun 11 commentary as a term for "all of" something. Glyph O is a 'split-ahau' and Glyph P is the Jester God (in both phonetic and logographic forms). Glyph Q is a possessed noun with the main sign being a knot and skull compound. Glyph R is a variable which seem to depend on the Traidic god named; it concludes, I suspect, the first clause.




The second clause begins with Glyph Z, which appears to be the tup verbal stem which appears in Clause C (see comparative analysis) with different inflectional morphology. Here the u tup verb is followed by Variable A, the set of variables which appeared in Clause D' in the Katun 11 history, but notice that the same muluc-like affix which marks the 'cycle' glyphs at the beginning of Clause D', also marks Variable A. Note also that Variable B is marked in each case by a yax sign ("new"). As in the Katun 11 version of Clause D', I suggest that Variable A is the object of the verb, and that the subject is deleted.

The third clause begins with the helmet verb and is followed by the name phrase of the appropriate Triad god.

A fourth parenthetical example of Clause D' is inserted between the clauses of GI and GII. In this additional example, the 'cycle' glyph is replaced by "katun of the Shell-fist title" in a pattern which clearly shows that the 'cycle' glyphs throughout the katun histories are references to "katun". The subject of the parenthetical example is Pacal, the contemporary historical ruler of Palenque. As you can see, he placed himself amidst important company.

The History of Katun 12: Clause D'

'99 I4 / ya-k'a-wa / <i>yakaw</i> he gave (offered) it he memorialized	4		'99 J4 / 'u-k'uh?-hu-lu <i>uk'uhul</i> his holy
cycle	5		his cycle (substitute) '99 J5 / hun-winik-ki <i>hun winik</i> first man hun k'ala1 (?all of it)
'99 I6 / pi-xo-ma <i>pixom</i> head covering	6		Constant P '99 J6 / 'u-sak-hu-na-la <i>usak hunal</i> his white headband
'99 I7 / 'u-ha <i>uh</i> necklace	7		Variable B-I '99 J7 / yax-k'a-tz'i- k'uh?-ma <i>yax k'ak' k'uh</i> first fire god
'99 I8 / 'u-tu-pa <i>utup</i> the earflares of	8		Variable A-I '99 J8 / yax?-lak ?
'99 I9 / 'u-kohaw-wa <i>ukohaw</i> the headress of	9		GI '99 J9 / hun-nal-ye' <i>hun nal ye'</i> One Maize Kernel
'99 I10 Sak Bolon <i>sak bolon</i>	10		

	10		'99 J10 / ya-k'a-wa / <i>yakaw</i> he gave (offered) it he memorialized
'99 K1 / k'atun- ch'a-ho-ma <i>k'atun ch'ahom</i> the <i>k'atun</i> scatterer	K-L 1		Paca1 '99 L1 / hanab <i>hanab</i> flower
pa-ca-l(a)	2		Ahaua1 of Palenque
'99 K2 pakal-la <i>pakal</i> shield			'99 L2 k'uh-ahaw-mat-la <i>k'uh[ul] mat ahaw</i> holy Palenque lord

The History of Katun 12: Clause D'

'99 K3 / ya-k'a-wa / <i>yakaw</i> he gave (offered) it he memorialized	3		his cycle	'99 L3 / 'u-pi-hi <i>upih</i> the bundle/cycle of
'99 K4 / hun-wini-k <i>hun winik</i> hun k'alal [of] twenty (?all of it)	4		Constant 0	'99 L4 / pi-xo-ma <i>pixom</i> head covering
'99 K5 / 'u-sak-hu-na-la <i>usak hunal</i> Constant P the white headband of	5		Constant Q	'99 L5 / 'u-ha <i>uh</i> necklace
Variable B-II	6		Variable B-II	'99 L6 / chan-na-tok' <i>chan tok'</i> / sky flint
'99 K7 / 'u-tu-pa <i>utup</i> the earflares of	7		Variable A-II	'99 L7 / yax-tzi-ka <i>yax tzik</i> first count
'99 K8 / 'u-kohaw-wa <i>ukohaw</i> he ruled it the headress of	8		GII title	'99 L8 / ch'o-ko <i>ch'ok</i> child/sprout
GII '99 K9 nen-k'awil <i>nen k'awil</i> mirror <i>k'awil</i>	9			
'99 K10 / 'u-pi-hi <i>upih</i> the bundle/cycle of his cycle	9		'99 L9 / ya-k'a-wa / <i>yakaw</i> he gave (offered) it he memorialized	
his cycle	10		hun k'alal (?all of it)	
'99 M1 / pi-xo-ma <i>pixom</i> Constant 0 head covering	M-N 1		'99 L10 / hun-wini-k <i>hun winik</i> / [of] twenty	
'99 M2 / 'u-ha <i>uh</i> necklace	2		Constant P	'99 N1 / 'u-sak-hu-na-la <i>usak hunal</i> the white headband of
'99 M3 / 'u-tu-pa <i>utup</i> the earflares of	3		Variable B-III	'99 N2 / yax-k'a-k'awil <i>yax k'awil</i> the first <i>k'awil</i>
'99 M4 / 'u-kohaw-wa <i>ukohaw</i> he ruled it the headress of	4		Variable A-III	'99 N3 / yax-hun-na <i>yax hun</i> first headband
GIII	5		title	'99 N4 / ya-ahaw-k'ak' <i>yahaw k'ak'</i> the lord of fire
			he of the Triad	



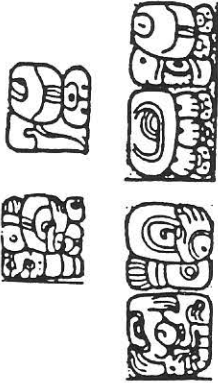











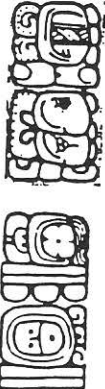
The History of Katun 12: Clause D', part II.

		M	N	
	6			<u>Chac Otot</u> (Great house)
<u>Hun Ahau</u> (1 Ahau, the birth name of GI')	7			<u>Chaan</u> (sky + ????)
'99 M7 / <u>chak-nu-ku-lu</u> <i>chak nukul</i> big (red), wide				'99 N7 / <u>chan-na-tok</u> ? <i>chan tok</i> sky flint
	8			possessed noun which is associated with the Triad gods.
'99 M8 / <u>wak-ah-chan</u> <i>wakah chan</i> stood-up sky				'99 N8 / <u>'u-ku-nu-li</u> <i>ukunul</i> / the conjuring place of GI
	9			
'99 M8 / <u>hun nal ye</u> <i>hun nal ye</i> one maize kernel				
	10			<u>ox</u> (III title)
<u>Zac Bolon</u> (title)				'99 N10 / <u>ox-ko-bo</u> <i>ox kob</i> the three generated?

		WEST PANEL	
		A	B
	1		
'99 A1 / 'u-hun-tan-na <i>uhuntan</i> the cherished one of	child of (mother)		nominal IG
	2		
'99 A2 / k'atun <i>k'atun</i> k'atun (20 years)	a k'atun		of the shell-fist title
	3		
			'99 B2 / ch'a-ho-ma <i>ch'ahom</i> scatterer

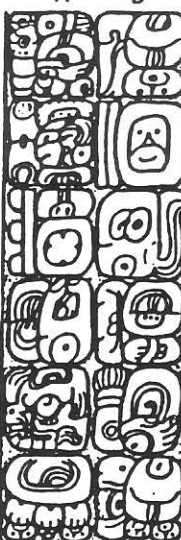
		A	B	
	3			they ruled
'99 A4 / <u>ya-amay-tun-la(?)</u> <i>yamay tunal(?)</i> at the square stone of				'99 B3 / <u>'u-hun-k'al</u> <i>uk'al hun</i> he tied the headband (?)
<u>the period (??)</u>	4			nominal IG
	5			GII
GI				'99 B5 / <u>nen-k'awil</u> <i>nen k'awil</i> mirror k'awil
	6			they of the Triad
GIII				'99 B6 / <u>ox-lut-ti-k'uh</u> <i>ox lut k'uh</i> the three joined gods
'99 A6 / <u>k'inich-ahaw-pakal?</u> <i>k'inich ahaw pakal?</i> sun-faced? lord shield				


The History of the Katuns: The Future.

tun-seating	<u>"chi"</u> verb	"completion"	subject +	deleted (the Triad gods??)
 Katun 12				
 Katun 13				
 Baktun 10				
 Pictun 1				

The history of the katuns is completed with a repetition of Katun 12 in the new formula, with Katun 13 (the ninth katun in the series), and to round out the temporal symmetry of the history, the anticipated conclusions of the next two larger cycles, Baktun 10 and Pictun 1. Very little in the new formula is understood, perhaps because the actors of future events would have to be supernaturals, and their names, therefore, appear infrequently in the Classic inscriptions. Several period-ending expressions are included in the first three clauses. The "shell-in-hand" glyph is known to represent the numeral "zero", and in the commentary I will characterize it as "completion." Katuns 12 and 13 include a "tun-seating" expression and a verb in which the T671 "chi" is the main sign. I will note possible meanings and phonetic values where possible in the detailed commentary.

The History of the Katuns: the Future.

Katun 12 '99 A8 / 'u-k'uh-li <i>uk'uhil</i> of his god(s)	'99 A7 'u-ti-yi?-wa 7 it was completed Nominal IG 8	<div style="display: flex; justify-content: space-around;"> A B </div> 	'99 B7 / yo-'ol-la <i>yol</i> portal tu k'anal
**the subjects of the last event were the Triad Gods and I assume they are implied here.	9 8 Yaxkin		10 Ahau a tun-seating
	10 The "chi" event		'99 B9 / chum-[mu]-[tun]-ni <i>chumtun</i> the tun seating event
'99 A10 / 'i-chi <i>ich-</i>	11 count		'99 B10 / na-'i-ki <i>-naik</i> at the completion
	'99 A11 'u '99 A12 'ah?-he-la 12 ???		'99 B11 / ti-yi? Ah K'anal
			'99 B12 / 'a-'ol-la <i>ah ol</i> he of the portal (your? portal)

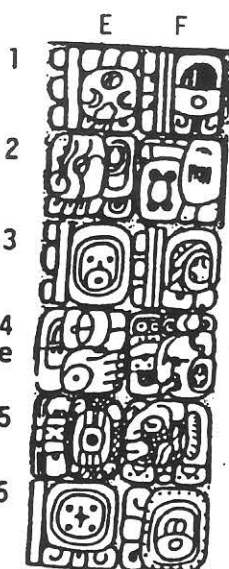
Katun 13 '99 C2 / chum-[mu]-tun-ni <i>chumtun</i> the tun seating	8 Ahau the tun-seating	<div style="display: flex; justify-content: space-around;"> C D </div> 	8 Uo "chi" verb
'99 A7 'u-ti-yi?	its completion		'99 D2 / 'i-chi-ki <i>ichik</i> ????
'99 C4 / ch'a-ho-ma <i>ch'ahom</i> scatterer	Shell-fist		** the first sign is a locative and the second is a title associated with the Triad gods.
ahau	'99 C5 ahaw ahaw lord		of title ti ahau
subject??	'99 C6 / 'a-k'a-nom?-ma		subject???
			'99 D4 / ta-ma-ta-wi <i>ta matawi(l)</i> / at matawil '99 D5 / ta-ahaw-la(wa?) '99 D6 / 'a-?-ha?-li

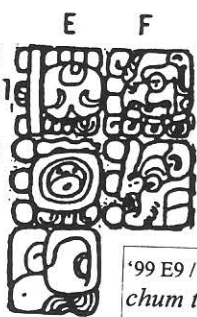
The History of the Katuns: the Future

Baktun 10	7	C	D	18 Zip (10.0.0.0.0)
	7 Ahau			'99 D8 / 'u-ti-yi?-?-ol-la
'99 D2 / 'i-chi-ki ichik	until the count	8		utiy? ?ol / ? portal
	ti ????	9		of its completion; <u>u k'anal</u>
		10		5 deer (5 k'in)
'99 C10 / 'a-po-po ah pop he of he mat	Ah ??? (subject)			Ah Ik'-x (subject??)
				'99 D10 / 'a-nal-la ah nal he of the corn

Pictun 1	11	C	D	13 Yaxkin (1.0.0.0.0.0)
	10 Ahau			'99 D12 / 'u-to-ma / utom
		12		it will come to be
	1 Pictun			period-ending (quarter katun)

With the end of Pictun 1, the stately march of the katuns is ended. The text returns to contemporary history with the vital statistics of Pacal rendered as historical events which are tied to similar events which occurred in the mythological past and which will occur in the future.

<p>'99 E2 / <i>siy-ha-hi-ya</i> <i>siyahi(y)</i> from when he was born</p>	<p>it was eight days, *9 uinals since he was born</p>	<p>E F</p> 	<p>12 tuns k'inich hanab pakal-la k'inich hanab pakal sun-faced Flower Shield Mah k'ina Pacal, <u>pa-ca-l(a)</u></p>
	<p>on 8 Ahau '99 E4 / <i>i(wal)-hun-k'al / i(wal) k'al hun</i> until (and then) the headband was tied until he was made the holder of the bundle</p>		
<p>'99 E5 / <i>k'inich hanab</i> <i>k'inich hanab</i> sun-faced flower</p>	<p>Mah K'ina Pacal on 5 Lamat</p>	<p>5 6</p>	<p><u>pa-ca-l(a)</u> '99 F5 / <i>pa-ka-la</i> <i>pakal</i> shield 1 MoI (9.9.2.4.8)</p>

<p>it was 8 days, 4 uinals</p>	<p>E F</p> 	<p>2 tuns</p>
<p>since 3 Ahau</p>		<p>3 Zotz'</p>
<p>the seating of the tun (9.9.0.0.0)</p>		<p>'99 E9 / <i>chum-[mu]-tun-ni</i> <i>chum tun / the tun seating</i></p>

[9. 8. 9.13. 0]	8 Ahau	13 Pop
12.*9. 8		
[9. 9. 2. 4. 8]	5 Lamat	1 MoI
9. 9. 0. 0. 0	3 Ahau	3 Zotz'
2. 4. 8		
[9. 9. 2. 4. 8]	5 Lamat	1 MoI]

7.18. 2. 9. 2.12. 1	1 Manik	10 Zec
(9. 9. 2. 4. 8	5 Lamat	1 MoI)

[9. 8. 9.13. 0]	8 Ahau	13 Pop]
10.11.10. 5. 8		
[1. 0. 0. 0. 0. 8]	5 Lamat	1 MoI
—		
1. 0. 0. 0. 0. 0	10 Ahau	8 Yaxkin

	E	F	
9			it was 1 day, 12 uinals
2 tuns	10		9 katuns
2 baktuns	11		18 pictuns
7 kabaltuns	12		'99 F12 / ahaw-hi-ni / ahaw[ya]n[i]hi? from when he became lord since he took office
G-H 1			on 1 Manik
"Zero-Square Nosed Beastie"			'99 H2 / ahaw-wa-ya-ni / ahawyan from when he became lord
2			[until] he took office [on 9.9.2.4.8 5 Lamat 1 M
10 Zec			
3			
Mah K'ina Pacal,			Ahpo of Palenque
'99 / G3 pa-ca-1(a) k'inich hanab pa-ka-la k'inich hanab pakal sun-faced flower shield			'99 H3 k'uh-ahaw-bak k'uh[ul] bak ahaw holy Palenque lord

	G	H	
4			10 tuns
it was 8 days 5 uinals			
'99 G6 / 'u-to-ma 11 katuns: utom / before it came to be	5		10 baktuns [since 9.8.9.13.0 8 Ahau 13 Pop)
[until] the PE event (80th CR anniversary)	6		5 Lamat (1 Mol 1.0.0.0.0.8)
1 Mol	7		1 pictun
8			since the seating of the tun
it was 8 days			
on 10 Ahau	9		13 Yaxkin (1.0.0.0.0.0)
until the PE	10		on 5 Lamat 1 Mol (1.0.0.0.0.8)
'99 G10 / 'u-to-ma / utom until (and then) it will come to be			

1986-Addenda

Naranjo--Smoking-Squirrel and the Square-nosed Beastie

The Square-nosed Beastie at Naranjo

The F9-H3 passage from the TI west panel ties the accession of Pacal on 9.9.2.4.8 to the same action of a supernatural named "Zero/Square-nosed Beastie," some 1,246,826 years, 290 days earlier. The event on both occasions was the accessions of the personage, written with the T168:518 verb. Both verbs are inflected with the -wan positional suffix, suggesting that the action is "to become ('in a spatial sense') an ahau."

In 1977, Peter Mathews noted that exactly the same association with the same god is used at Naranjo to sanctify the accession of a king there. In his analysis of Altar 1 (which he identified as belonging to Stela 38), Peter compared the opening passage to this one from the TI. The first clause begins with a CR date best read as 12 Oc 18 Kankin. The verb and agent are too damaged to be read from this passage, but they can be identified in the next.

Below the damage area, the next phrase begins with a DN of 2.13.13.??..17?.4. The next date is clearly 13 Ix 12 Xul (A11-C1). At D9-E1, this date is in turn linked to 7 Caban 5 Kayab and finally at E12-F12 to **7 Akbal 11 Zotz**. These calendric date allow for the following reconstruction of the dates:

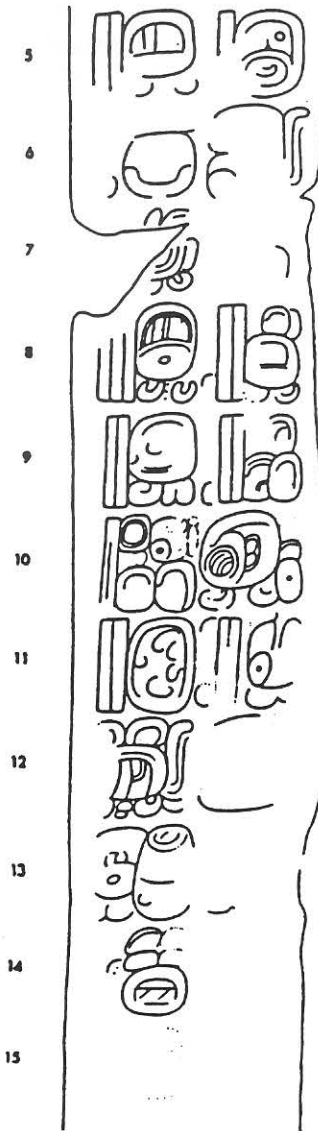
2.13.13. 7.11. 4	13 Oc	18 Kankin
7. 4.17. 0.14	13 Ix	12 Xul
2. 2. 6. 3. 3		
9. 7. 3. 3.17	7 Caban	5 Kayab
19.10. 6*		
9. 8. 2.14.13	7 Akbal	11 Zotz

Using this chronological framework, the events can be reconstructed. At B8 is the event that happened on 13 Ix 12 Xul--"Fish-in-hand" bloodletting, here with the iwal "and then" prefix. The next two glyphs apparently name the actor with a sky and manik hand (chaan-chi) followed by an inverted sky, T228, and ahau sign (perhaps, pi.ah ahau). The earlier event that took place 21,157 years, 184 days earlier is recorded a B8-A9 as the T168-518 accession event and the actor has the same square-nosed beastie in its name. Furthermore, the prefix to the name functions as numerical "zero" in LCs or DNs at Bonampak, Sacchana, and Chinikiha. Not only is the action of this earlier date the same as the Palenque event, but the actor is the same god. The accession date is different than the Palenque one, but the intent of the inscription is clearly the same--to link historical events to mythological one is order to sanctify the historical ones and to declare a fundamental symmetry between the actions of human kings and the gods. The fact that the same event and god appear in the inscriptions of Naranjo and Palenque at different dates declares the uniformity of Classic Maya political mythology, but the use of different dates suggests that that mythology was adapted to regional needs. The text of this altar and its stela are even more remarkable in their similarity to the temple of Inscriptions; see the end of the workbook for a comparison and discussion of both texts.

Naranjo, Altar 1

1986-Addenda

Naranjo--Smoking-Squirrel and the Square-nosed Beastie

Naranjo, Stela 1,
E5-F15

The same god and strategy was used by Smoking-Squirrel, a Naranjo king, who was born shortly after Pacal's death. Smoking-Jaguar's mother was a daughter of Flint-Sky-God K, the king of Dos Pilas who was contemporary with Pacal. Flint-Sky-God K, according to the records of his own reign, was an aggressive king who extended his hegemony by warring on neighbors. One of his strategies for extending his influence apparently involved sending his daughter to Naranjo, probably to marry a male of that lineage, which had been defeated in war and devastated by Caracol some forty years earlier. Smoking-Squirrel was apparently the issue of this political marriage. His political strategy involved using symbolism, titles, and names associated with the Dos Pilas lineage on the one hand, and on the other, linking himself to the earlier lineage of Naranjo which had suffered the defeat. This second strategy is apparent on Stela 1. David Stuart noted that the lahuntun 9.13.10.0.0 7 Ahau 18 Cumku is linked by a huge DN to a CR that can be read as 10, 11, 12, or 13 OC 18 Kankin. We believe this to be the same CR as on Altar 1--13 Oc 18 Kankin. The DN is very badly eroded, but using my computer, I have calculated that the best possibilities are 5.13.12.12.15.0.10 and 5.13.13.13.16.14.10, both of which are possible. The first is 896,007 years, 242 days and the other 896,423 years, 141 days in the past. The action (E12) is again 168:518 accession. The actor is more difficult to identify but David Stuart has again suggested an answer. The "Zero/Square-nosed Beastie" name is used by Smoking-Squirrel as part of his name on other monuments. On Stela 24, for example, he names himself the "28th successor of Zero/Square-nosed Beastie" but the god's name includes an upright muluc and an unnamed sign prefixed to the main name glyph. These two glyphs appear at E13 on Stela 1, allowing the reconstruction of F13 as the Square-nosed Beastie glyph. On both Stelae 1 and 24, the god's name phrase concludes with the Naranjo Emblem Glyph.

12

13

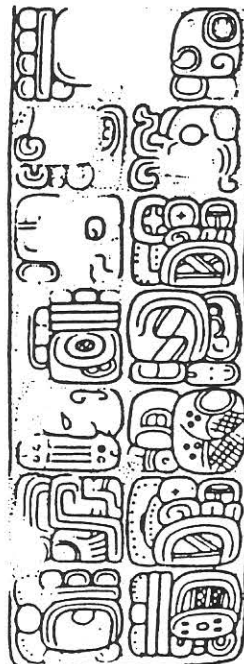
14

15

16

17

18

Naranjo, Stela 24,
B12-C18


The second half of the west panel returns to a recounting of contemporary events of Pacal's reign, but until the last four columns of the text, very little is understood about the intermediary text. The problems in analysis are the result of the rarity of many of the glyphic components of this section; a great many of the glyphs only occur here and without comparative contexts it is very difficult and often impossible to reconstruct meanings. When known events occur, such as birth, the subjects of these events are restricted to this context, and because their name glyphs do not occur in any other texts, the facts of their lives or the confirmation of their identities cannot be made.

In order to reduce the time spent on the problematic areas, I will only note dates and events where they are known, and leave the rest of these texts to later analysis or more able scholars.

G H

11 12

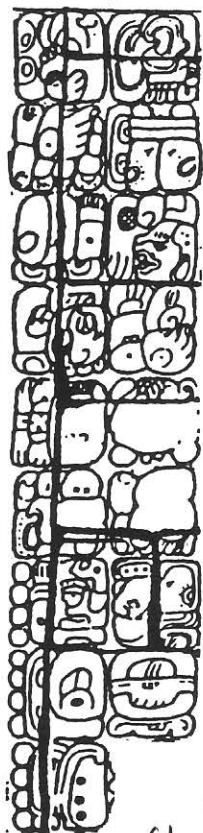
'99 G12 / **hun winik**
hun winik
one score (one human)



'99 H12 / **tok'?** **chak**
tok? chak
Flint? Chak

9.11.0.9.7
4 Manik 10 Zip

I J'

<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>'99 I1 / 'u-pih <i>upih</i> his bundle (cycle)</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>'99 I2 / 'u-tzutz-?-la <i>utzutz[u]l</i> the completion of</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>'99 L3 / 'u-ti'ya <i>uti(y)</i> / it happened at</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>'99 I4 / 'i(wal)-yi-il-'a-hi <i>i(wal) yilah</i> and then he witnessed it</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>'99 I5 / k'inich hanab <i>k'inich hanab</i> sun-faced Flower</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>'99 I6 / k'uh-ahaw-mat <i>k'uh[ul] mat ahaw</i> Ahpo of Palenque holy Palenque lord</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>99 I8 / chan-'u-lom <i>chan ulom</i> four are the spears of</p> </div> <div style="border: 1px solid black; padding: 5px;"> <p>'99 I9 / chan-'u-lakam-tun <i>chan u lakam tun</i> four are his stelae</p> </div>	<p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p>		<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>'99 J1 / 'i(wal)-'il-'ah-hi-ya <i>i(wal) ilahi(y)</i> it was witnessed</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>12th cycle '99 J2 / 'u-lahcha'-pih <i>ulahcha' pih</i> its twelfth bundle (cycle)</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>event '99 J3 / ha'-nal-? / ha' ? nal the water place</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>event '99 J4 / yax?('u?)-lo-yi?</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>'99 J5 / pakal-la <i>pakal</i> Shield</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p>'99 J7 / 'u-chum-[mu]-tun-ni-li <i>uchum tunil / his tun seatings</i></p> </div> <div style="border: 1px solid black; padding: 5px;"> <p>'99 J8 chan-na <i>chan / the sky</i></p> </div>
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61

I J

9

Event?? '99 J9 / **ya-k'a-wa**
yak'aw
he gave/offered it

10

'99 I10 / **'u-tu'ta-li**
ututal
the ? of

Event??

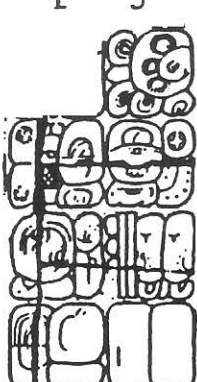
11

'99 I11 / **cab-la-te'**
cabal te'
the earth tree?

12

'99 J10 / **chan-na-k'uh**
chan k'uh
the sky god

'99 J11 / **chanlahun pi-ya**
chanlahun piy (pih)
the fourteen bundles



K L

1

'99 K1 / **'i(wal)-yi-li-'a-hi**
'i(wal) yilah
and then he witnessed it

2

'99 K2 / **?-sak-hab**
? white year

3

'99 K3 / **'ah-ch'ab-ak'ab-li**
ah ch'ab [ah] ak'abil
he of creation, he of darkness

4

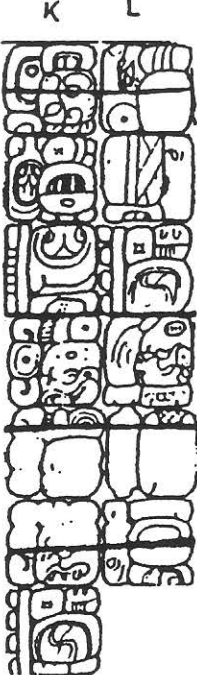
5

6

7

'99 K7 / **bolon-ahaw-tz'ak**
bolon tz'ak[ab?] ahaw
9 abundance/generations lord

'99 L3 / **bolon-ahaw-tz'ak**
bolon tz'ak[ab?] ahaw
9 abundance/generations lord



K-L7

8

16 uinals

'99 K9 / **?-?-i(wal)-hu-li**
i(wal) hul
and then he arrived

the end of the tun

until he was born

GI

'99 K10 / **chak**
chak

9

SKULL

'99 L9 / **nu-'u-bak**
nu' bak


10

Ahpo of Palenque??

'99 L10 / **k'uh-ahaw-mut**
k'uh[ul] mut[ul] ahaw
holy Tikal lord

it was 17 days

6 tuns since 12 Ahau



<p>on 13 Caban</p> <p>'99 K12 / hu-li / <i>hul</i> he arrived he was born</p>	11		10 Ch'en (9.11.6.16.17)
<p>'99 M1 / nal-yi-chi-la <i>yichnal</i> related to in the company of (at the place of)</p>	M-N 1		<p>[SKULL-GI] '99 L9 / nu-'u-bak chak <i>nu' bak chak</i></p>
<p>'99 M2 / k'inich hanab Mah K'ina Pacal <i>k'inich hanab</i> sun-faced Flower</p>	2		<p>????</p> <p>'99 N2 / pakal-la <i>pakal</i> Shield</p>
<p>'99 M3 / k'uh-ahaw-bak <i>k'uh[ul] bak ahaw</i> holy Palenque lord</p>	3		<p>'99 N3 / 'i(wal)-hu-li <i>'i(wal) hul</i> and then arrived ...</p>
<p>'99 M4 bolon ? ? <i>bolon ? ?</i> nine</p>	4		<p>'99 N5 / k'a-k'awil <i>k'awil</i> sustenance/statue</p>
Ahpo of Palenque	5		<p>'99 M6 / yax-sahal <i>yax sahal</i> / first (young) sahal</p>
<p>'99 M8 / ?-li-'u-k'uh-li <i>? uk'uhil</i> / the gods of</p>	6		<p>'99 N8 / yax-ba-kalomte' <i>yax ba kalomte'</i> young first kalomte'</p>
<p>'99 M9 / ba-ahaw-ku <i>bak ahaw</i> / Palenque lord</p>	7		<p>'99 N9 / yi-ta-hi <i>yitah</i> / with them</p>
<p>'99 M10 / chan-'u-bak <i>chan ubak</i> four his bones</p>	8		<p>'99 N10 / ?-ba-ahaw-wa <i>?-ahaw-wa</i> / ? lord</p>
<p>'99 M12 / ? k'awil <i>? k'awil</i></p>	9		<p>99 N11 / 'ox-lut-k'uh <i>ox lut k'uh</i> / the three joined gods</p>
<p>'99 O1 / k'an-na-?'-ak <i>k'an ? ak</i> / precious ? turtle</p>	10		<p>'99 N12 / ahaw? <i>ahaw?</i> / lord</p>
Mah K'ina Pacal	11		<p>Bolon Yocte '99 P1 / bolon 'ok te' <i>bolon 'ok te'</i></p>
<p>'99 M2 / k'inich hanab pakal <i>k'inich hanab pakal</i> sun-faced Flower Shield</p>	12		<p>Ahau of Palenque '99 P2 / k'uh-ahaw-bak-la <i>k'uh[ul] bak ahaw</i> holy Palenque lord</p>
0 P	2		
3	3		
4	4		

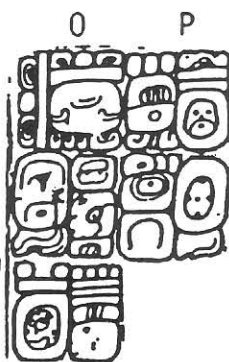
it ended
the 11th katun
12 Ahau 8 Ceh

'99 O6 / **chum-mu-tun-ni 'i(wal)-hu-li**
chumtun i(wal) hul / the tun seating, and
 then he arrived

it was 6 days, 6 uinals

the tun-seating until
 he was born

on 7 Cimi 19 Ceh
 (9.12. 3. 6. 6)



3 tuns since 10 Ahau

Ti-Ah-x-K'in

11 uinals

'99 O8 / **ba (nab?)-yo-'ol-la**
ba yol / the first portal(?)

[since] he took part
 in an event

on 1 Cimi

'99 O11 / **ya-'al-hi-ya / yal[a]hi(y)**
it was thrown/poured out

he took part in an event
 (Form 2)

GI'

?count until?

event (blood-letting??)
 katun of shell-fist
 title

'99 Q2
k'atun ch'a-ho-ma
k'atun ch'ahom
 k'atun scatterer



it was 9 baktuns, 7 katuns

3 uinals, 0 days

SKULL

19 Pax (13.4.12.3.6)

'99 P11 / **tu-'u-k'a-ba**
tu uk'ab / into his hand

tu ??? (prepositional phrase)

title

'99 P12 / **ta-ha'-nal-nab**
ta ha' nabnal
 in the water [at] the sea place

7 Cimi 19 Ceh (9.12.3.6.6)

K'ina Pacal, Pa-ca-l(a)

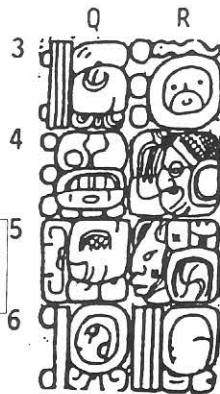
'99 R2
k'inich hanab pakal-la
k'inich hanab pakal
 sun-faced Flower Shield

it was 17 days

3 Uayeb
(9.9.13.0.0)

event ^{'99 Q5 /}
na-k'a-wa?
nak'aw (nak'al?)

on 7 Caban



since 3 Ahau

^{'99 R4 /} **'i(wal) hoy / 'i(wal) hoy**
and then it was made proper

until she took part in an event

Lady Ahpo-He1

^{'99 R5 /} **na-ahaw-tz'ak**
na tz'ak ahaw
lady governor lord

15 [Pop] (9.9.13.0.17)

it was 2 days,
6 uinals

2 katuns

^{'99 Q9 /} **ta ho'ya-hi / ta hoyah**
in office
in the companionship

^{'99 Q10 /} **'u-sak-nik(nichik?)-nal / 'u sak**
nik (nichik) nal / her white flower(s) place

on 5 Etz'nab
6 Kankin
(9.12.0.6.8)



7 tuns ^{'99 R8 /} **chum-[mu]-li-ya**
chumuli(y)

after having been seated

since she was seated

until she died

^{'99 R9 /} **'i(wal)-k'a-yi**
i(wal) kay
until it ended

Lady Ahpo-He1

^{'99 R10 /} **na-ahaw-tz'ak**
na tz'ak ahaw
lady governor lord

^{'99 Q12 /} **bolon-hab-ya och bi-hi-ya**
bolon habi(y) och bihi(y) / and 9 tuns
after she road entered (died)

9 tuns
since she died

S-T1
9 Ahau 18 Zotz'
(9.12.10.0.0) 2

Mah K'ina Pacal
Pa-ca-1(a)

^{'99 S2 /} **k'inich hanab pa-ka-la**
k'inich hanab pakal
sun-faced Flower Shield



it was 2 days, 11 uinals

count until ^{'99 R12 /} **'i(wal)-'u-ti / iwal ut**
and then it came to be

he ended the tun ^{'99 T1 /} **'u-'u-ti?-wa**

Ahpo of Palenque

^{'99 T2 /} **k'uh-ahaw-bak-**
wa
k'uh[ul] bak ahaw
holy Palenque lord

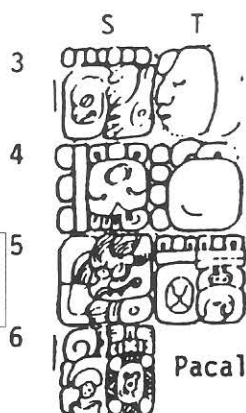
120

On 4 Oc 3 Ch'en
(9.12.11.4.10)

it was 8 days
1 uinal

'99 S5 / '(wal) 'u-ti
count until
i(wal) ut / and then it came to be

he died Mah K'ina



was an event

since 4 Oc

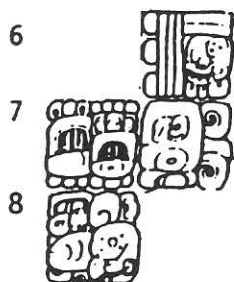
6 Etz'nab 11 Yax (9.12.11.5.18)

Pacal

'99 S6 / och-bi k'inich-hanab-pakal
och bih k'inich hanab-pakal
he road entered (died) k'inich hanab-pakal

1 tun, 4 katuns

as Ahau of the
succession



it was 18 days, 10 uinals

'99 R8 / chum-[mu]-li-ya / chumuli(y)
after having been seated

[until] he was seated (or placed)

in death.

'99 Q8 / ta-ahaw-le-wa och bi-hi / ta
ahawle(l) och bih / in reign (in the lordship)
[that] he road entered (died)

birth:	9. 8. 9.13. 0	8 Ahau	13 Pop
length of life :	4. 1.10.18		
death:	9.12.11. 5.18	6 Etz'nab	11 Yax



Sarcophagus: 1-9

'99 / 9 k'uh-ahaw-bak-la
k'uh[ul] bak ahaw
holy Palenque lord

8 Ahau 13 Pop he was 6 Etz'nab it was until K'ina Pacal, Lord of Lords
born 11 Yax 4 tun- he died

'99 3 / siy-ha-hi-ya / siyahi(y)
from when he was born

seatings

'99 7-8 och-bi k'inich-hanab-pakal / och bih k'inich
hanab pakal / he road entered (died) flower shield

	birth:	9. 8. 9.13. 0	8 Ahau	13 Pop
KATUN I		9. 9. 0. 0. 0	3 Ahau	3 Zotz'
KATUN II		9.10. 0. 0. 0	1 Ahau	8 Kayab
KATUN III		9.11. 0. 0. 0	12 Ahau	8 Ceh
KATUN IV		9.12. 0. 0. 0	10 Ahau	8 Yaxkin
	death:	9.12.11. 5.18	6 Etz'nab	11 Yax

Events in the life of Pacal and Linkage to katun endings or Long Count Dates

'99 tzi-ka-hab <i>tzik hab</i> the year count	Clause A House C, HS ISIG		9 baktuns
	8 katuns		9 tuns
	13 uinals		0 kins
	8 Ahau		13 Pop
'99 / siy-ya-ha k'inich hanab <i>siyah k'inich hanab</i> he was born, sun-faced flower	he was born Mah K'ina Pacal, Ahpo of Palenque		it was 8 days, 9 uinals 12 tuns, until 5 Lamat 1 Mol
'99 / pa-ka-la k'uh-ahaw- bak-la / pakal k'u[hu]l bak <i>ahaw / shield, holy Palenque lord</i>	he was made ahau of the succession Mah K'ina Pacal <u>pa-ca-l(a)</u>		'99 / hun-k'al-ha tu-'u-ba <i>k'alah hun tu uba / and then the headband was tied</i> '99 / k'inich hanab pa-ka-la <i>k'inich hanab pakal</i> sun-faced flower shield







Clause B
TIW: E3-E9
locked to 9.9.0.0.0

'99 E4 / i(wal)-hun-k'al <i>i(wal) k'al hun / until (and then) the headband was tied</i>	he took office		in the succession	'99 F4 / 'u-tu-hi-ba <i>tu ubah / on/for him</i>
'99 E5 / k'inich hanab <i>k'inich hanab</i> sun-faced flower	Mah K'ina Pacal		<u>Pa-ca-l(a)</u>	'99 F5 / pa-ka-la <i>pakal</i> shield
	on 5 Lamat		1 Mol	
	it was 8 days 4 uinals		1 tun	
	since 3 Ahau		3 Zotz'	
'99 E9 / chum-[mu]-tun-ni <i>chum tun / the tun seating</i>	the seating of the tun		9.9.0.0.0 2.4.8 9.9.0.0.0	

Events in the life of Pacal and Linkage to katun endings or Long Count Dates







9. 9. 2. 4. 8
 17.13.12
 9.10. 0. 0. 0

Clause C
 Tie: R9-T3
 locked to 9.10.0.0.0

	17 tuns		it was 12 days 13 uinals since he was seated	'99 R10 / chum-[mu]-wa-ni-ya <i>chumwani(y) / from when he was seated</i>
'99 Q11 / ta-ahaw-le / ta ahawle [l] in the lordship (in reign)	as Lord of the succession		Mah K'ina Pacal	'99 R11 / k'inich hanab pakal-la <i>k'inich hanab pakal sun-faced Flower Shield</i>
'99 Q12 / k'uh-ahaw-bak-wa <i>k'uh[ul] bak ahaw</i> holy Palenque lord	ahau of Palenque		[until] the end of the tun	'99 R12 / 'u-tun-ni-k'al <i>uk'al utun / he tied the stone?</i>
	1 Ahau		8 Kayab	
'99 S2 / chum-[mu]-tun-ni <i>chum tun</i> the stone seating	the seating		of the 10th katun	'99 S2 / 'u lahun k'atun <i>ulahun k'atun</i> [it was] the tenth k'atun
'99 S3 / 'u-haw <i>uhaw</i> the half of	the half-period		of the baktun	'99 T3 / pih / pih bundle (cycle)

Clause D
 Palace Tablet: G10-G11, I8-I14
 locked to 9.11.13.0.0

3 Ahau  3 Ch'en
 13 tuns  9.11.13.0.0

	it was 18 days 5 uinals		19 tuns
'99 I4 / 'i[wal]-'u-ti <i>'i[wal] ut</i>	count until		6 Etz'nab
'99 I6 / 'u-sak-nich-nal-li / usak <i>nichnal / his white flower (place)</i>	11 Yax died		he died
'99 I7 / k'alom-te' <i>k'alom te' / [title]</i>	batab		the 4 katun
'99 I8 / ha-na-bi <i>hanab / flower</i>	Ah Nabe		Mah K'ina Pacal
'99 I9 / 'ah-ho'-?-na-nah / 'ah ho' ?n <i>nah / he of the five pyramids</i>	title		'99 J5 / k'a-yi-ya / k'ayi(y) it ended
			'99 J6 / chan k'atun <i>chan k'atun</i>
			'99 J7 / k'inich-ni <i>k'inich / sun-faced</i>
			'99 J8 / pa-ka-la <i>pakal / shield</i>
			9.11.13. 0. 0 18. 5.18 9.12.11. 5.18



Sarcophagus: 48-54

13 Cimi 4 Pax he died K'an- [he was] the child of (father) K'an-Bahlum-Mo?
 9.10.10.1.6 Bahlum- and the child of (mother) Lady-Zac-K'u-k'(u)
 Mo?

'99 50-54 / och-bi k'uk' balam mo' 'u-nich-li k'an mo balam 'u-hun-tan na' tz'ak ahaw
 och bi[h] k'uk' balam mo' unichil k'an mo balam uhuntan na' tz'ak ahaw



'99 S9 / 'i(wal)-sak-hun-k'al

i(wal) k'al sak hun

and then the white headband was tied

he took office as ahau

'99 S10 / k'inich-kan balam-ma / k'inich
 kan balam / sun-faced Snake Jaguar

Mah K'ina Chan-Bahlum

'99 S11 / ya-k'a-wa 'u-hun-tan-na
 yakaw uhuntan / he gave the cherished one

Event, child (of mother)

u ????, u cimil
 his death

'99 S12 / 'u-k'uh-k'aba 'u-muknal-li
 'uk'uhk'aba 'umuknal / was the holy
 name of the burial place of

on 8 Oc 3 Kayab (9.12.11.12.10)

of the succession

'99 T9 / tu-'u-ba
 tu ba(h)
 on (for) him

Ahau of Palenque

'99 T10 / k'uh-ahaw-bak-wa-la
 k'uh[ul] bak ahaw
 holy Palenque lord

???? '99 T11 / bolon ehte' nah
 bolon ehte' nah
 the nine companion (prisoner?) house

Mah K'ina Pacal, Ahau of Palenque.

'99 T12 / k'inich-hanab-pakal k'uh-ahaw-bak-la
 k'inich hanab pakal k'uh[ul] bak ahaw
 sun-faced Flower Shield holy Palenque lord

Tablet of the Sun, M1-N6

'99 L2 / sak-hun-k'al / kal
 sak hun / it was tied the
 whiteheadband

on 8 Oc

he was made zac uinic

'99 H3 / k'inich-ka-kan balam-ma
 k'inich kan balam / Sun-faced Snake Jaguar

Mah K'ina Chan-Bahlum

'99 L4 / 'u-nich-li / unichil
 the child of (father)

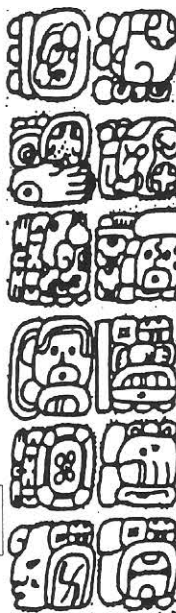
child of (father)

Mah K'ina Pacal

'99 L5 / k'inich hanab pakal / k'inich hanab
 pakal / sun-faced Flower Shield

Lady Ahpo-Hel

'99 L6 / na-tz'ak-ahaw
 na tz'ak ahaw /
 Lady Governor Lord



3 Kayab (9.12.11.12.10)

of the succession

'99 M2 / tu-ba
 tu ba[h] / for /on him

'99 M3 / 'ah-tzi-tzi-bak-wa-way-la
 ah tzitz bak wayal / the planter, Palenque nahwal

Ah of the maize title, Balan-Ahau

'99 M4 / ho'-ahaw-k'atun
 ho' k'atun ahaw / the five k'atun lord
 the 5 katun ahpo

child of (mother)

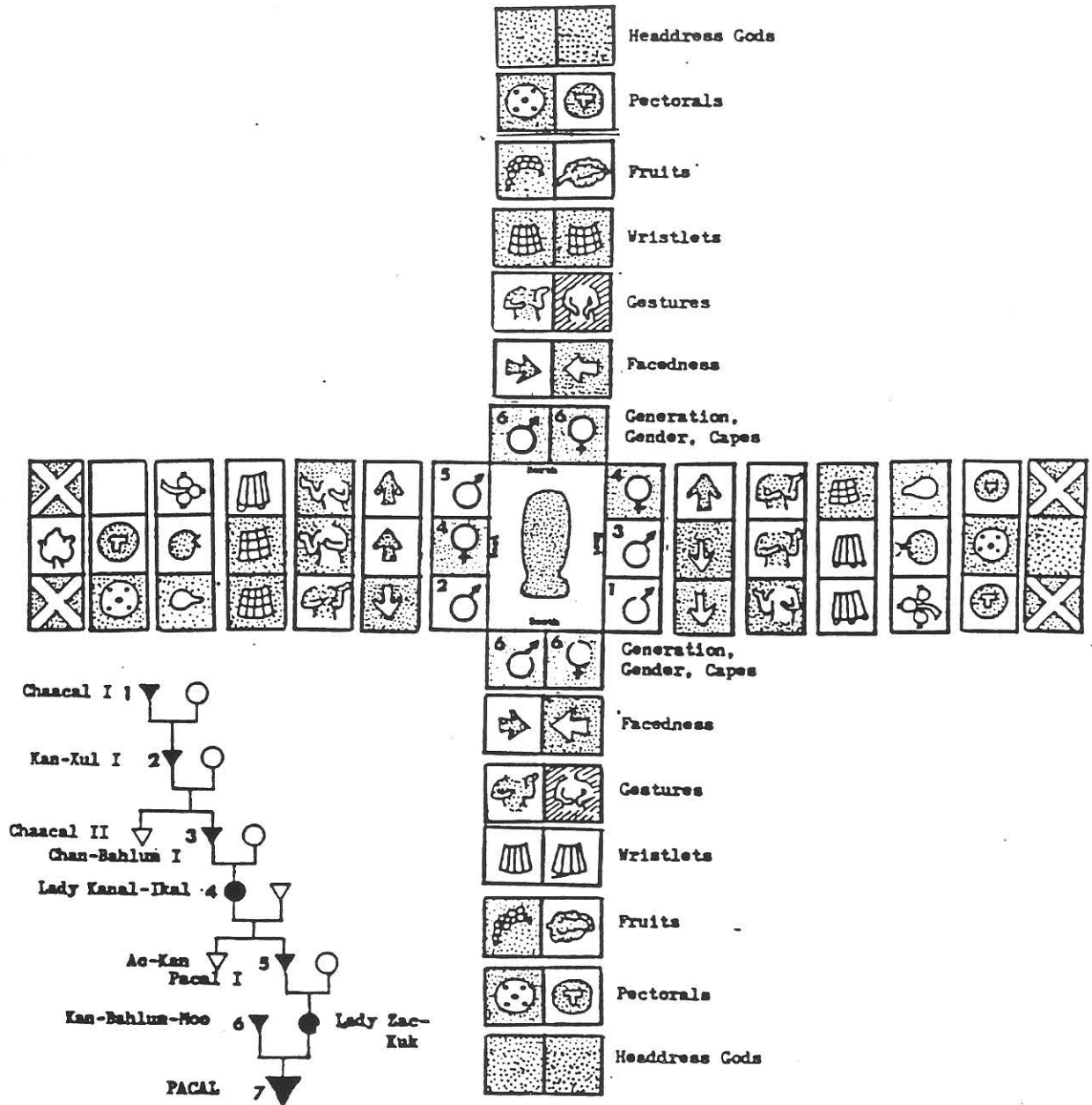
'99 M5 / 'u-hun-tan-na / uhuntan
 the cherished one of

Lord(s) of Palenque.

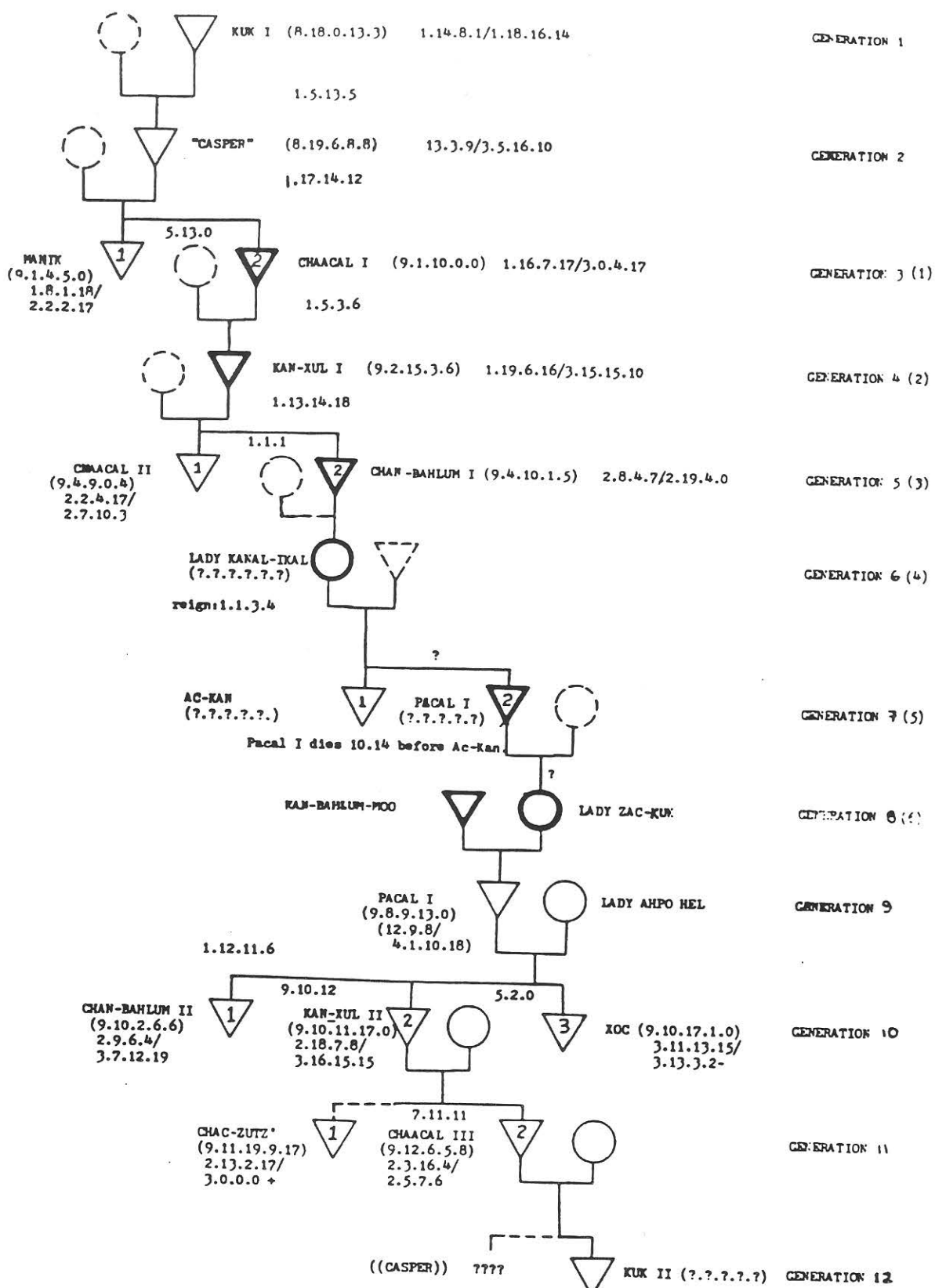
'99 M6 / k'uh-ahaw-bak-la
 k'uh[ul] bak ahaw
 holy Palenque lord

Temple of Inscriptions

Sarcophagus Sides--Composition



Palenque Genealogical Chart



This is a brief reading list limited to articles in English and Spanish. It is incomplete and designed as an aid to beginning students of hieroglyphic writing. Use the reference list in these articles to find further readings.

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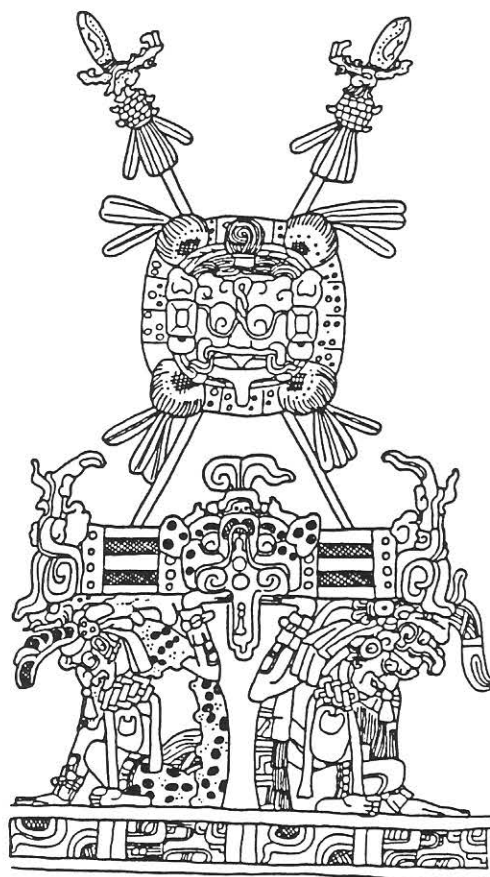
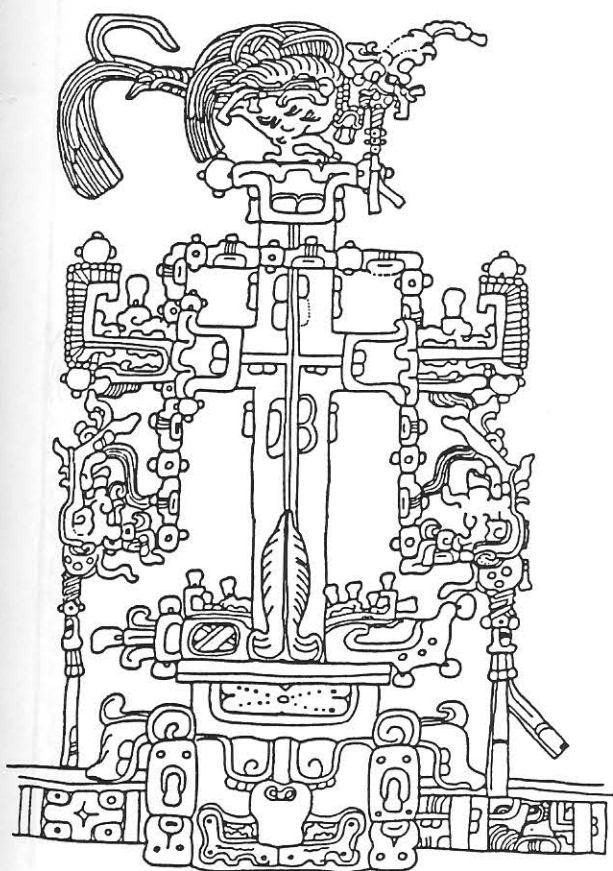
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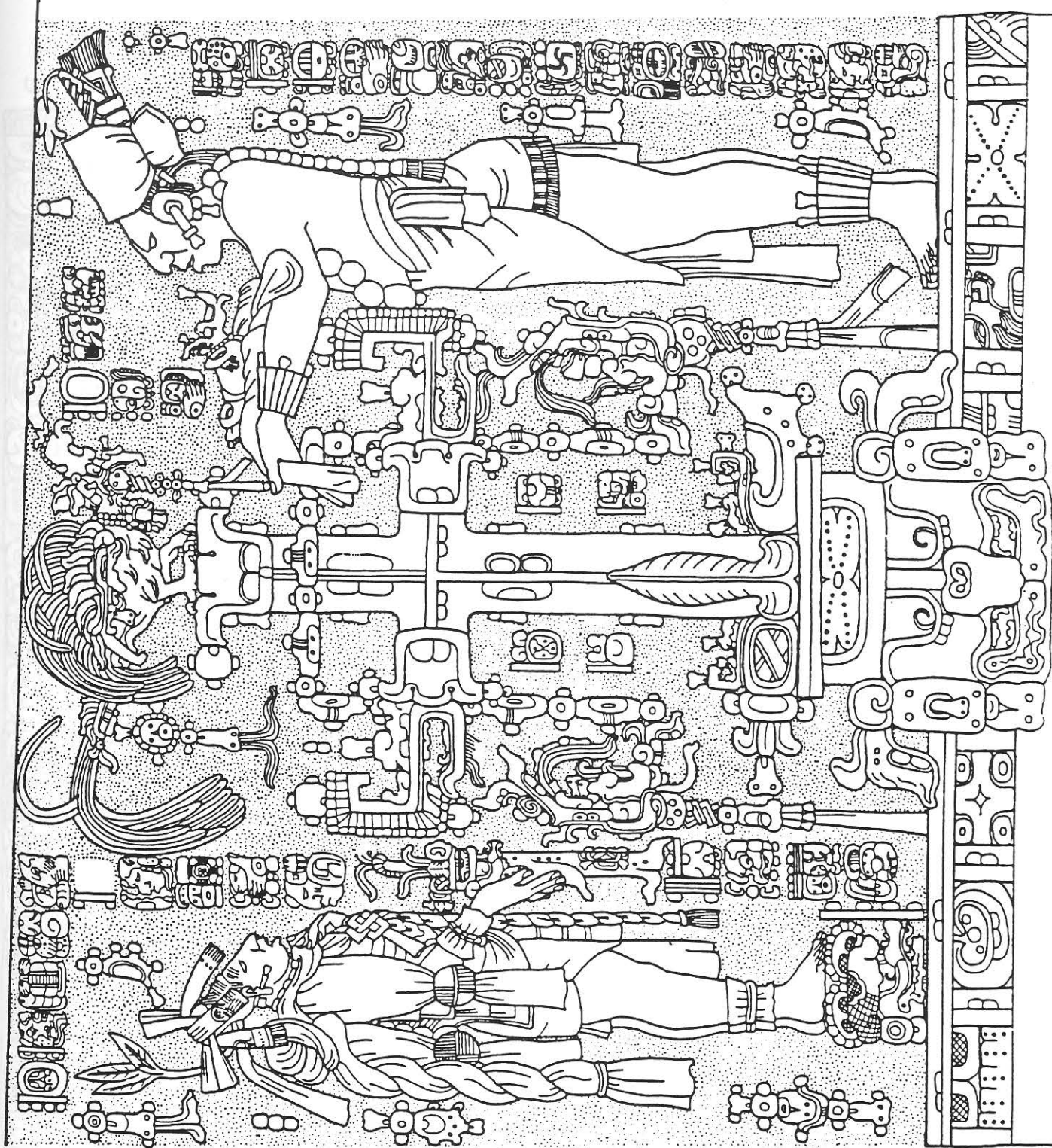
These volumes are absolutely vital to anyone working on Maya epigraphy or iconography. If you do not have them, you should immediately purchase those volumes that are available and put in a standing order for future publications before it gets too expensive to catch up.

Notebook for the
Maya Hieroglyphic
Writing Workshop
at Texas

LINDA SCHELE



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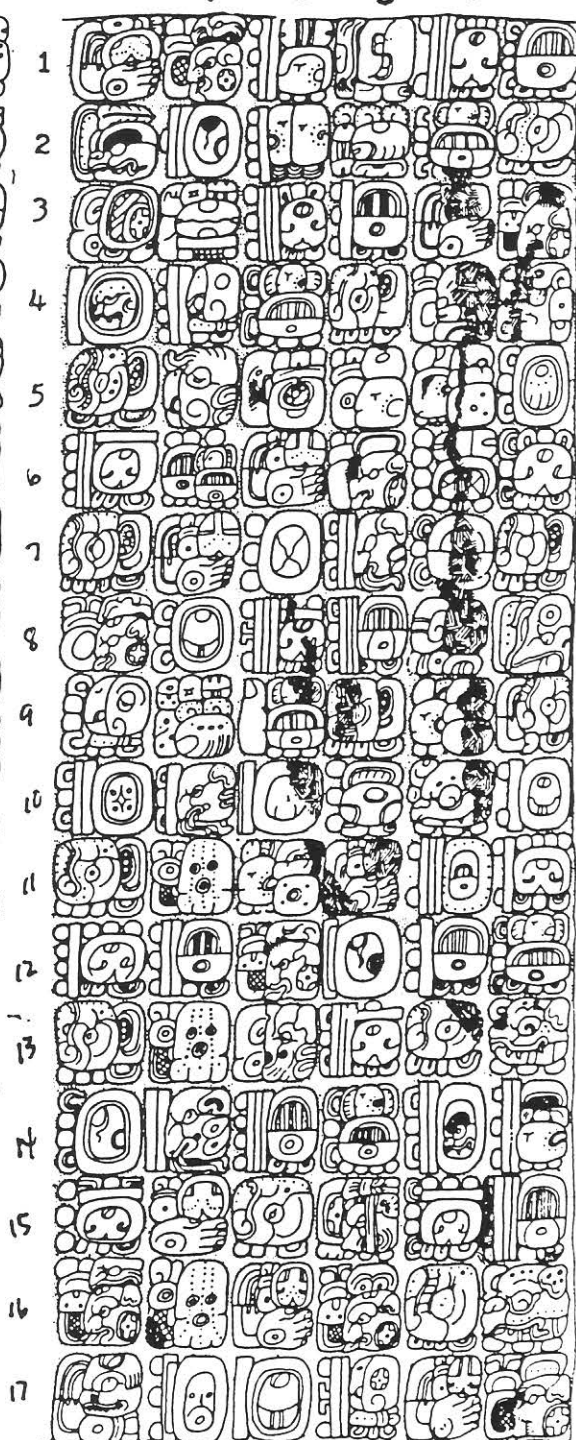
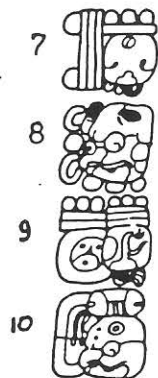
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Tablet of the Cross: Text

Temple of the Cross: Chronological Chart

Temple of the Cross 59

Episode 1

A1-A13:	12.19.13. 4. 0	8 Ahau	18 Zec	ISIG
A16-B16:	12.19.13. 3. 0	1 Ahau	18 Zotz'	819-day Count
B13:	1. 0			add
A1-A13:	12.19.13. 4. 0	8 Ahau	18 Zec	birth of Lady B.

Episode 2

D1-C2:	(12.19.11.13. 0 8. 5. 0	1 Ahau	8 Muan)	implied: birth of GI' DN as written
D3-C5:	13. 0. 0. 0. 0			4 Ahau 8 Cumku beginning of this era
D5-C6:	1. 9. 2			DN as written
C9-D9:	13. 0. 1. 9. 2	13 Ik	20 Mol	GI' entered the sky

Episode 3

C13-D15:	(13. 0. 1. 9. 2 1.18. 3.12. 0	13 Ik	20 Mol)	GI' entered the sky DN as written
D1-F1:	1.18. 5. 3. 2	9 Ik	15 Ceh	birth of GI

Episode 4

The next passage has two arithmetical errors which have lead to enormous confusion about the dates intended by the scribe. The data we are given is as follows:

A1-A9:	12.19.13. 4. 0	8 Ahau 18 Zec	the ISIG and the birth of Lady Beastie
A16-B16:	12.19.13. 3. 0	1 Ahau 18 Zotz'	the 819-day Count
E5-F6:	2. 1. 7.11. 2		the DN as written
E9-F9:	9 Ik 0 Zac		the Calendar Round date as written
E7:	"since birth"		the earlier event as written

Taking the givens from the inscription, we can use them in a number of ways to reconstruct the intended date.

Possibility 1:

12.19.13. 4. 0	birth of Lady Beastie as recorded
2. 1. 7.11. 2	the DN as written
2. 1. 0.15. 2 3 Ik 0 Zac	the resulting date; however 9 Ik 0 Zac is recorded

60 Temple of the Cross

Temple of the Cross: Chronological Chart (Cont.)

Possibility 2:

12.19.13. 3. 0		the 819-day Count Station
2. 1. 7.11. 2		the DN as written
<hr/>		
2. 1. 0.14. 2	9 Ik 0 Yax	the Calendar Round date written
2. 1. 0.15. 2	3 Ik 0 Zac	resulting date if DN is added to birth
2. 1. 0.14. 2	9 Ik 0 Yax	resulting date if DN is added to 819-day Count
<hr/>		
1. 0		twenty days difference
12.18.13. 4. 0		birth date as written
12.18.13. 3. 0		819-day Count as written
<hr/>		
1. 0		twenty days difference

Note that there is only one uinal difference between the resulting dates, and the 819-day Count quadrant began exactly one uinal before the birth of Lady Beastie. We have detected the first error: the scribe counted from the wrong CR date, choosing the 819-day Count rather than the birth date. That the 9 Ik 0 Yax date was intended can be confirmed in the next phrase where it is specially marked as the base of the next count. In other words, the error was detected immediately and deliberately not corrected.

F12:	2. 1. 0.14. 2	9 Ik 0 Yax	the Base date as written
E10-F11	3. 6.10.12. 2		the DN as written
<hr/>			
	5. 7.11. 8. 4	1 Kan 2 Cumku	the resulting date

However, a second error was also made resulting in 9 Ik 0 Zac being written instead of 9 Ik 0 Yax, as intended. The following DN is required to go from the 819-day, which was erroneously used as the base date, to 9 Ik 0 Zac as written:

12.18.13. 3. 0	819-day Count as written
2. 0. 7. 7. 2	the DN needed to get to the CR
<hr/>	
2. 0. 0.10. 2	9 Ik 0 Zac
	the CR as written

The difference between the Distance they wrote and the one required for 9 Ik 0 Zac, the CR they recorded, is as follows:

2. 1. 7.11. 2	the DN they recorded
2. 0. 7. 7. 2	the DN needed to get 9 Ik 0 Zac
<hr/>	
1. 0. 4. 0	the difference = 20 computing years

The error is exactly equal to twenty computing years (See Thompson 1950:256 for an explanation of computing years), a device the Maya used to calculate long distances in the Long Count. When you add 20 computing years the sacred day and the day of the month remain the same, while the month clicks forward one. All they had to do was find the closest 9 Ik 0 _____ to the base date and add 1.0.4.0 until the month changed to the one they wanted. The scribe stopped one unit short of the month he wanted: the master scribe chose the wrong CR (the 819-day Count) as the base of the calculation and he worked out the correct Distance Number. Whoever was given the task of finding the correct Calendar Round date made his

Temple of the Cross: Chronological Chart (Cont.)

own mistake, thus adding to the problem. Clearly they knew the had made a mistake, and yet they did not correct it here, although they used the correct 9 Ik in the next clause.

Episode 5

F12:	2. 1. 0.14. 2	9 Ik	0 Yax	Base date from previous passage
E10-F11:	3. 6.10.12. 2			DN as written
	(5. 7.11. 8. 4	1 Kan	2 Cumku	Implied: birth of U-K'ix-Chan
F15-F16:	1. 6. 7.13			DN as written
P2-Q3:	5. 8.17.15.17	11 Caban	0 Pop	accession of U-K'ix-Chan

Episode 6

P4-Q4:		5 Cimi	14 Kayab	birth of Kuk
P6-Q6:	1. 2. 5.14			
Q8-P9:		1 Kan	2 Kayab	accession of Kuk

The DN number as written cannot occur between the two date, but we do not yet understand the nature of the scribes' error. I believe evidence now supports the identification of Kuk as the lineage founder and thus a historical person. I have placed the Long Count positions of his birth and death in the 8th cycle as follows:

8.18. 0.13. 6	5 Cimi	14 Kayab
8.19.15. 3. 4	1 Kan	2 Kayab

Episode 7

P10-Q10:	8.19. 6. 8. 8	11 Lamat	6 Xu1	birth of "Casper"
P12-Q12:	13. 3. 9			DN as written
P4-Q14:	8.19.19.11.17	2 Caban	10 Xu1	accession of "Casper"
P15:	6. 3			DN as written
Q17-S2:	9. 0. 0. 0. 0	8 Ahau	13 Ceh	Period ending

Episode 8

R3-R4:	9. 1. 4. 5. 0	12 Ahau	13 Zac	implied: birth of MANIK
	1. 8. 1.18			DN as written

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Temple of the Cross: Chronological Chart (Cont.)

R7-S7:	<u>9. 2.12. 6.18</u>	3 Etz'nab	11 Xul	accession of MANIK
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Episode 9

R10-S10:	<u>9. 1.10. 0. 0</u>	5 Ahau	3 Zec	implied: birth of Chaacal I
R8-R9:	<u>1.16. 7.17</u>			DN as written
S12-R13:	<u>9. 3. 6. 7.17</u>	5 Caban	0 Zotz'	accession of Chaacal I

Episode 10

S13-S14:	<u>9. 2.15. 3. 8</u>	12 Lamat	6 Uo	implied: birth of Kan-Xul I
	<u>1.19. 6.16</u>			DN as written
R17-S17:	<u>9. 4.14.10. 4</u>	5 Kan	12 Kayab	accession of Kan-Xul I

Episode 11

T1-T2:	<u>9. 4. 9. 0. 4</u>	7 Kan	17 Mol	implied: birth of Chaacal II
	<u>2. 2. 4.17</u>			DN as written
U5-T6:	<u>9. 6.11. 5. 1</u>	1 Imix	4 Zip	accession of Chaacal II

Episode 12

U10-T11:	<u>9. 4. 9. 0. 4</u>	7 Kan	17 Mol	birth of Chaacal II
U6-T7:	<u>1. 1. 1</u>			DN as written
	<u>9. 4.10. 1. 5</u>	11 Chicchan	13 Ch'en	implied: birth of Chan-Bahlum I

Episode 13

T14-U14:	<u>9. 4.10. 1. 5</u>	11 Chicchan	13 Ch'en	birth of Chan-Bahlum I
U11-U12:	<u>2. 8. 4. 7</u>			DN as written
	<u>9. 6.18. 5.12</u>	10 Eb	0 Uo	accession of Chan-Bahlum I

Temple of the Cross: Chronological Chart (Cont.)

T14-U14:	9. 4.10. 1. 5	11 Chicchan	13 Ch'en	birth of Chan-Bahlum I
T15-U15:	?? 8. 2			DN as written
	<u>9.???.?? 9. 7</u>	?? Manik	?? ?????	implied

Secondary texts:

G1-H1:	9.10. 9. 8. 3	9 Akbal	6 Xul	designation of Chan-Bahlum as heir
K7-K8:	<u>1. 8.17</u>			DN as written
K9-K10:	9.10.10. 0. 0	13 Ahau	18 Kankin	period ending
L1-M1:	9.12.11.12.10	8 Oc	3 Kayab	accession of Chan-Bahlum
O2-O3:	<u>6.11. 6</u>			DN as written
	9.12.18. 5.16	2 Cib	14 Mol	implied
O8:	<u>3</u>			DN as written
	9.12.18. 5.19	5 Cauac	17 Mol	"fish-in-hand" bloodletting

Outer Panels of the Sanctuary

east	9.12.11.12.10	8 Oc	3 Kayab	accession of Chan-Bahlum
	<u>10</u>			DN add
east	9.12.11.13. 0	5 Ahau	18 Kayab	event for U-K'ix-Chan

Alfardas

A1-B1:	1.18. 5. 3. 2	1 Ahau	13 Mac	birth of GI
D1-F1:	<u>7.14.14.11.10</u>			DN add
E2-F2:	9.12.19.14.12	5 Eb	5 Kayab	house event

64 Temple of the Cross


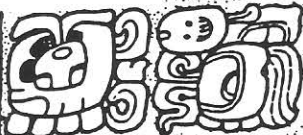


Episode 1




	A	B	
1			'99 A1B1 / tzi-ka-hab <i>tzik hab</i> count of the year
2			Initial Series Introductory Glyph with the patron of Zec
3			12 baktuns
4			19 katuns
5			13 tuns
6			4 uinals
7			0 kins
8			8 Ahau
9			'99 A9B9 oxlahun ka-se-wa <i>oxlahun kasew</i> 18 Zec
10			hobix five days ago '99 B10 ho'-bi-xi-ya <i>ho'bixi(y)</i> It was 5 days since
11			2 lunations had ended '99 A11 / hu-li-ya <i>huli(y)</i> the moon had been born it arrived
12			Glyph X (patron of the lunation?) Glyph B (the moon was in the house) '99 B11 / cha'-ahaw(?) - 'uh-k'a(l) / <i>k'a(l) cha'</i> <i>ahaw uh</i> / the second young lord moon had ended
13			for 29 days (Glyph A) '99 A13 k'al bolon <i>k'al bolon</i> the 29 '99 B12 'u-k'aba <i>uk'aba</i> was the name of

TABLET OF THE CROSS: PARAPHRASE (2)

Temple of the Cross 65

This parenthetical clause records the 819 Day Count station for the IS date. It stands between the Long Count and lunar information and the statement of the event occurring on that day.

		A	B	
		13		none and twenty days ago
he set up	'99 A14 wa'-hi-ya wa'[la]hi(y) it was set up	14		God K '99 B14 nal-k'a-k'awil-la k'awil nal the k'awil statue
the south	'99 A15 nu-nohol(?) -la nohol in the south	15		sky '99 B15 chan-na kun-na chan kun sky seat
[on] 1 Ahau		16		18 Zotz' (12.19.13.3.0)

		A	B	
[she] was born	'99 A17 17 siy-ya-ha siyah ch'ok she was born			Lady '99 B17 he-na' he[mnal] na' the lady of the valley
"Beastie" **	'99 ma-mat-na matan	C1		

** Lounsbury (personal communication, 1979) has recently associated this animal head with the Palenque Emblem Glyph bird which many of us now agree is a heron, known as Zac Bac is some Maya languages. He has tentatively suggested that the feathers in the mouth of the name bird function as a phonetic complement specifying Zac K'uk' as the reading. In any case, it seem fairly certain that the name of this ancestral goddess is derived from the Palenque Emblem Glyph bird or vice versa.

Note: The first clause of the Tablet of the Cross records the birth of an ancestral goddess (perhaps named Na Zac-K'uk') 6.14.0 before the beginning of the current era. Lounsbury (1976) has shown that her birth date was calculated to be "like-in-kind" to that of Pacal in terms of many different calendric cycles.

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Episode 2

			C	D	
	1				
					no days and 5 uinals
					'99 D2 siy-ha-hi-ya siyahi(y) from when he was born he had been born**
and 8 tuns ago (12.19.11.13.0 1 Ahau 8 Muan)	2				
*** and then the deer hoof event occurred	3				[on] 4 Ahau
8 Cumku (13.0.0.0.0)	4				were completed
					'99 D4 tzutz-yi tzutz[u]y (?) it was completed
13 baktuns	5				
					'99 C5 oxlahun pi-hi oxlahun pih 13 bundles (baktuns)

			C	D	
	5				
					2 days and 9 uinals
					'99 D6 / k'o-ba-k'a(ti')-chan-na k'ohba(?) (k'ob) k'a (ti') chan the image (oven?) at the completed (edge of the?) sky concerning the sky
'99 C6 / hun-hab-ya-hal-hi-ya hun habi(y) hal[i]hi(y) and 1 tun from when it was manifested and 1 tun ago [after] the era event had happened	6				
'99 C7 / yax-nal-ox-tun yax ox tun nal the first three-stone place new cycle??	7				he entered (or became) the sky och ta chaan
					'99 D7 / 'och-ta-chan-na och ta chan he entered the sky
'99 C8 / hun-nal-ye hun nal ye one maize kernel	8				GI'
GI title or name					

** The subject of the birth is deleted and this clause is gapped to the following one where GI is recorded as the subject of both the birth and sky events.

*** There are two possible interpretations of this event. Lounsbury (1980) has linked it to a childhood event written with the same deerhoof event on the Palace Tablet. However, Edmonson (1979) has identified a cycle of 13 katuns called a mai in Yucatecan sources. Since mai is also the word for cloven hoof, and since 4 Ahau 8 Cumku is recorded as "the com- of 13 cycle", this meaning may apply here.

The first sections of the TC relate mythological events that took place before or shortly after the beginning of this era. The first of these events is the birth of an ancestral goddess 6.14.0 before 4 Ahau 8 Cumku. Two years earlier, another supernatural was born whose name glyph is the same is GI of the Palenque Triad. His birth is recorded in a passage that links it to the beginning of the era and to an event 1.9.2 thereafter. This later event is recorded in three different forms, each including "sky" as a important part of the phrase. The first of these expressions reads *och ta chaan* "he entered into the sky," but until recently we knew only that this event must be cosmological in nature because of its obviously mythological date.

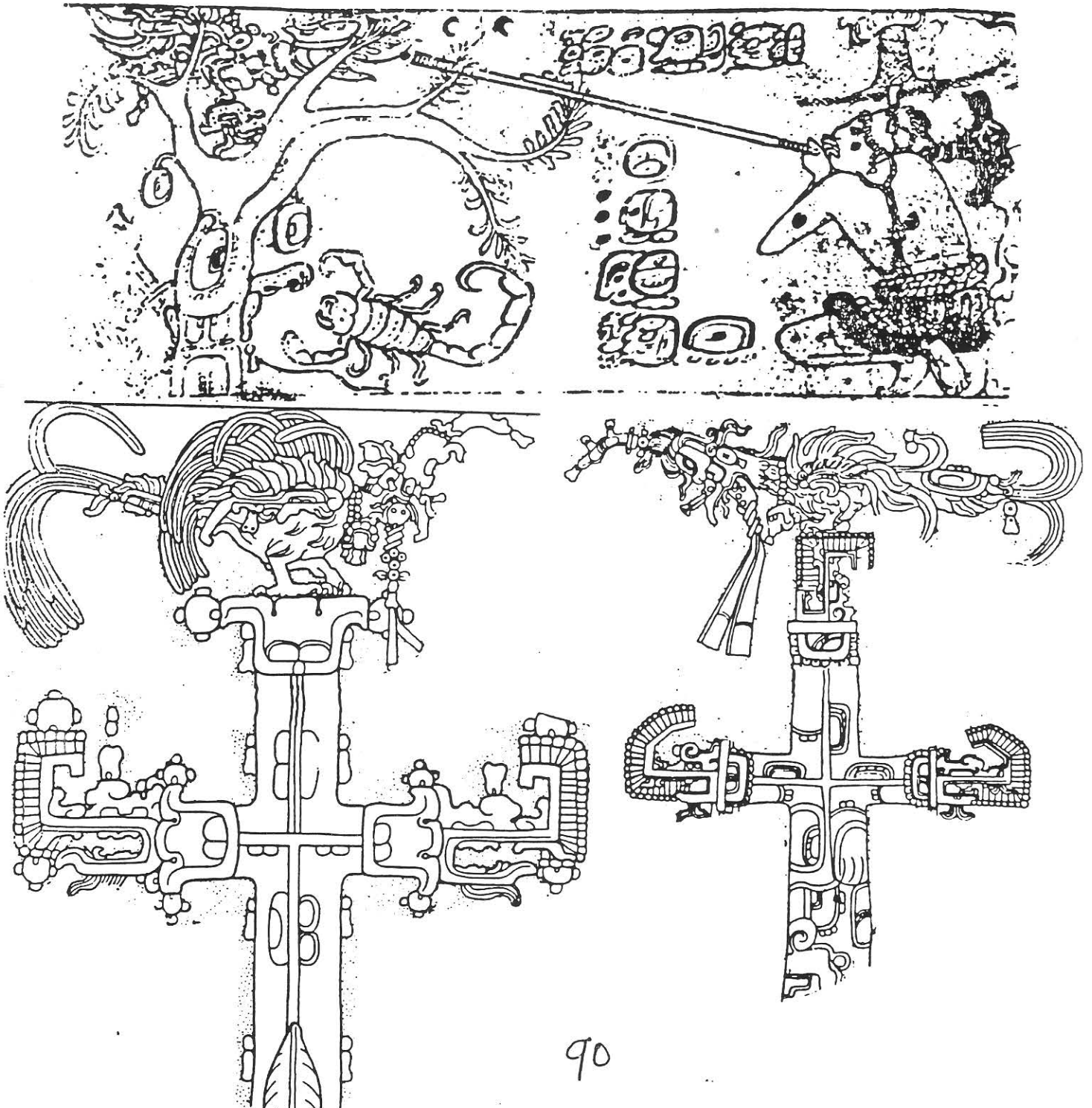
Robicsek and Hales have published a "codex" style pot which has this same verb associated with a scene which may add information to our understanding of the TC event. The pottery text begins with 1 Ahau 3 Kayab, a date which does not seem to be related to the 9 Ik 20 Mol date from the TC. If we assume that it is from the same CR as the TC date, it would be either 13.1.13.6.0 or 12.19.0.11.0. *Och chaan*, the verb on the pot, does not include the locative found in the TC expression. The subject is recorded as an anthropomorphic head that apparently corresponds to the squatting figure, a god distinguished by black spots on his arms, back, and face. He is one of a pair of gods known as the Headband Twins, which are named on other pots with the head variant of Number 9 and the glyph "1 Ahau," the lowland equivalent of Hunahpu. They are surely the Hero Twins of the *Popol Vuh*. The coidentity of these Headband Twins with GI and GIII of the Palenque Triad has been established by a pair of Early Classic celts that merge the distinct features of both sets of Twins. The identification of this character as Hun Ahau (Hunahpu) establishes gives us interesting information on the TC text, for as we will see, the TC actor is not GI of the Palenque Triad; he is rather one generation older. He is the father of the Triad, and as in the *Popol Vuh* myth, the father and the first born child have the same name. The TC character is the Classic analog to the *Popol Vuh* Hunhuhpu. The pot apparently does not show the TC event, but rather its reenactment by the next generation of gods.

Nevertheless, the scene on the pot relates directly to the iconography of the Temple of the Cross. Robicsek and Hales associated the pottery scene to the *Popol Vuh* story of killing of Vucub-Caquix (7-Parrot), the god who in pridefully presented himself as the sun and moon before their creation. The scene may well related directly to this story, but I wish to point out an iconographic connection between the pot and the TC that may be more useful to understanding the nature of the TC event. On the pot, the squatting Hun-Ahau aims a blowgun at a polymorphic bird resting in inverted position in the upper branches of a tree. This tree is an extraordinarily important icon that is the featured symbol on the TC and the sarcophagus of the TI. On the pot, it has "naturalistic" branches and leaves and "shining" fruit hanging from the trunk. The base of the trunk is marked by a God C head that is a constant of this cosmic tree. On the sarcophagus, the God C tree marked the base, but the branches and leaves are symbolized by jeweled square-nosed serpents. The TC tree has the same serpent branches, but not the God C

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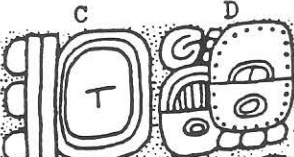




trunk. The most interesting of the tree is on the TFC; that tree is four directional and has the God C base, but the branches are configured as maize plants. All of these trees are surmounted by the bird, called the Principal Bird Deity by Bardiwil. This bird occurs in one other particularly important environment; it stands atop the Celestial Monster that functions as a cosmic frame throughout the Classic period.

The bird then is directly associated with two symbols that appear to have been used as symbols of the cosmos: the Celestial Dragon as the framework of all human and divine activity and the God C tree as the *axis mundi* of the cosmos. I suspect that the TC event involves the establishment of this cosmic order.



Tablet of the Cross: paraphrase

Temple of the Cross 69

[on] 13 Ik	9		<div>'99 D9 / k'a-hab mol k'ab mol the end of Mol</div>	end of Mol (13.0.1.9.2)
he dedicated	10		<div>'99 C10 / hoy hoy It was made proper</div> <div>'99 D11 / waxak-nah-tzuk waxak nah tzuk 8 building partitions</div>	wac ah chaan "the setup sky"
North	11		waxac na GI	
"his God C-in-elbow"	12		yo-otot-ti (y-otot) "his house"	
xa-man-n(a) "north"	13		[subject deleted] GI	

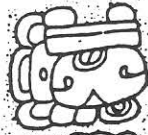
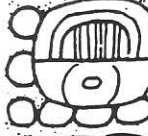







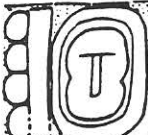
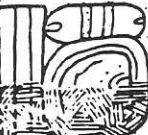






Addenda (1987):

This clause is the second half of a semantic couplet. The date is the same in the previous clause and the event, written *och ta chaan* there, is here written with a variation of the PSS on pottery. The God N verb has not been deciphered, but it appears in the PSS preceding the verbs for "to write" or "to sculpt". Hence it may be an auxiliary verb or something like "to dedicate" or "to set up." Here, we are told that "to enter the sky" of the previous clause is "to dedicate or set up" the north sky. The north glyphs is followed by "8-na-GI," which I had previously taken to be the agent of the event; however, new data concerning the following "God C-in-elbow" glyphs suggests a different interpretation. In the summer of 1986, David Stuart noted that the monuments of Copan and Quirigua are all given proper names, many of which terminate with this God C glyph. Its presence here preceding a house glyph suggests parallels the stela names at Copan, which include: a verb probably meaning "to set up," the name(s) of the monument, the God C-in-elbow, and finally the kind of object names--on stelae this last glyph is *te-tun* "stone tree." The PSS records analogous information: the God N dedication verb, "its writing" or "its sculpting", and finally the type of vessel. Here we seem to have the dedication verb from the PSS, the proper name "*wac ah chaan xaman uaxac na GI*," then the God C-elbow terminating the proper name; and finally the type of object named or *y-otot xaman* "his north house." The actor is deleted in the second part of the couplet. I suspect this is the arrangement of the north pivot of the polar star and the movement of the constellations around this pivot.



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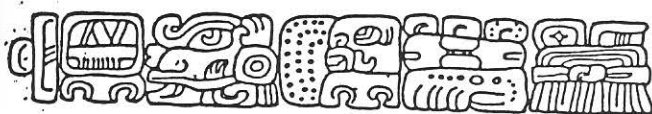
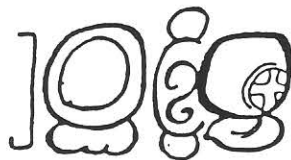
Episode 3

				C	D	
			13			0 days, 12 uinals 2 uinals
		3 tuns	14			18 katuns
		and 1 baktun ago (1.18.3.12.0)	15			'99 D15 / pet-hi-ya-wak-chan-ki pet[i]hi(y) wak chan ki from when it was turned at after he had done the sky event the stood-up sky heart (see note on next page)
'99 C16 hun-nal-ye hun nal ye one maize kernel	GI name or title		16			'99 D16 tzuk GI tzuk partition, beard
	and then he was born		17			'99 D17 ma-ta-wi-la the "divinity" matawil at Matawil (a location)
				E	F	
		on 9 Ik	1			15 Ceh (1.18.5.3.2)
'99 E2 'u pan(?) kab upan kab he opened the earth	he experienced the earth		2			'99 F2 ma-ta-wi-la the "divinity" matawil at Matawil (a location)
'99 E3 'u-ba-'u-ch'ab-'ak'-li the blood of uba[h] uch'ab [ta] [y]ak'il (metaphor meaning "child of mother")			3			'99 F3 ma-mat-na "Beastie" matan
	title or name **		4			Na ("lady"; this is the ancestral goddess whose birth is recorded in the first clause.)

Addenda (1987):

Note for D15:

In earlier paraphrases of this passage, I have interpreted the sky event recorded at D16 as the mistaken use of an era expression, because this same phrase occurs on the Tablet of the Sun with 4 Ahau 8 Cumku. However, in researching for *Ancient Maya Writing*, David Stuart and I found the "lazy-S" used in the name phrase of Jaguar-Paw of Tikal as a substitute for the number six. Given this substitution, we must accept this phrase as another way of writing the "six sky" expression of the previous clause. *Wak*, the word of "six", also means *cosa enhiesta* "a stood up thing." In Spanish, *enhestar* means "to erect, to set up, to hoist (up), and to raise (up)." At D6, this event is written *wac-ah chaan (na)*, while here it is *wac chaan*, but in both phrases, it seems to mean "to raise up (or hoist up) the sky." In later mythology of Central Mexico and the Mixtec, creation is followed by the separation of the sky from the primordial sea. In the Mixtec Codex Vienna, 9 Wind is shown hoisting the sky up on his shoulders. I suspect this event is the earlier Maya version of this Postclassic myth. GI, the father, separated the heavens from the sea 1.9.2 after the beginning of this creation.



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Note for E4:

** Peter Mathews (personal communication, 1980) pointed out to me a very important entry in Thompson's Maya History and Religion on pages 207-208 where Thompson discusses a creator goddess in the following passage:

Finally, there is the elusive XKan Le Ox, "Lady yellow Ramón Leaf"... Her name is coupled with that of Itzam Na in a prayer discussed in an early source; the Lacandon (Bruce, 1967) say she is the wife of the creator Hachacyum and creatress of Lacandon women and all female things: López de Cogoulludo, in a cited passage, calls her the mother of the other gods; in a prayer to the Chacs of over 150 years ago, she replaces the Chac of the south. Since Goddess O is a rain deity and appears with the Chacs in the Codex Dresden, XKan Le Ox is probably her name in her rain-sending aspect.

She is clearly the wife of the creator, hers yet another name for Ix Chebel Yax, and as such she shares Itzam Na's conjugal bed, although the more modest Maya do not follow the Nahuatl custom of depicting the creation pair in bed together.



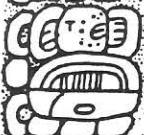
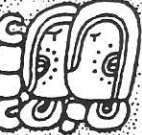




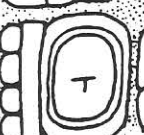

Barrera Vasquez (1979:378) describes this goddess as follows:

(Ix) K'anleox diosamadre de otros dioses evidentemente de alguna trascendencia porque todavía se menciona en las oraciones del maya actual.

The title glyph of the Ancestral goddess who is named as the mother of the person born (who will be shown to be GI of the Palenque Triad) as well as of GII and GIII is composed of four elements. The number 3 pronounced ox is prefixed of a Tl88 sign surround by either leaves or spouts of some kinds. Tl88 is accepted by most epigraphers as the Classic version of the sign identified by Landa as le. The leaves surrounding the le sign might well be k'uk' (sprouts), but they could also record k'an as 'maize' so that this title would include ox, le and k'an (we do not know the phonetic value of Tl26, although several epigraphers are testing the values ah or ih for it). The ancestral goddess described by Thompson and many other sources as the mother of the other gods is named as Ix K'an Le Ox. The goddess of the Tablet of the Cross is clearly recorded as the mother of the Palenque Triad, and her birth is 6.14.0 before the beginning of this era. She is the mother of the gods, and one of her appellatives is read Ox.??:k'an-le. The Yucatecan goddess may well represent the post-Classic and post-conquest survival of this Palenque creator goddess.

The anonymous birth of these passages is recorded also on the alfardas of the Temple of the Cross where the person born is clearly GI. However, the god born at -8.5.0 is also GI, so that both the ancient god and the new born god share the same name. As will be seen in other passages from the Group of the Cross, the first GI was the father of the Palenque Triad and husband of the ancestral goddess discussed above.

Episode 4

		E	F	
		5		
2 days, 11 uinals				7 tuns
		6		
1 katun				and 2 baktuns ago
'99 E7 / siy-ha-hi-ya / siyahi(y) from when she was born she had been born		7		
				'99 F7 / 'i(wal)-sak-hun-k'al i(wal) k'al sak hun / and then the white headband was tied (held?) and then she became zac winik
		8		
'99 E8 tu-'u-ba of the succession tu ubah for (on?) him				[Lady] Beastie '99 F8 ma-mat-na matan
		9		
[on] 9 Ik				'99 F8 chum-mu-sak chum sak seating of Zac

** The Calendar Round of this passage is in error as explained in the Chronological summary. The DN is counted from the 819 Day Count station rather than from the birth date, and the Calendar Round is 20 computing years short of the intended date 9 Ik seating of Yax (2.1.0.14.2).

This passage follows the record of birth of the first-born member of the Palenque Triad, and it links the birth of the ancestral goddess to her accession to office, presumably in lineage of Palenque. Her divinity is evidenced not only by her birth before the beginning of this era, but she gave birth to her first-born at age 760 years and she acceded at age 815 years.

This passage sets the clause formula for accession that is used throughout the remainder of this text and with both the legendary and historical members of Palenque's dynasty. Throughout the origin of the descent line of Palenque is not explicitly stated to be from this goddess, the divine origin of the line is implied by the presence of the creator couple and their offspring, the Palenque Triad, in all three texts, and by the use of the same syntactical formula to record the births and accessions of divinities and historical rulers.

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Episode 5

2 days, 12 uinals

6 katuns

'99 E12 / 'u-ti-ya
uti(y)
from when that happened
it had come to pass

'99 E13 / 'i(wal)-siy-ya
i(wal) siya(h)
and then he was born

'99 E14
'u-k'aba-ahaw
uahaw k'aba
was the ahaw
name of

Blood Palenque Ahau

'99 E15 / k'uh-ahaw-mat-wa
k'uh[ul] mat ahaw
holy Palenque lord

6 tuns

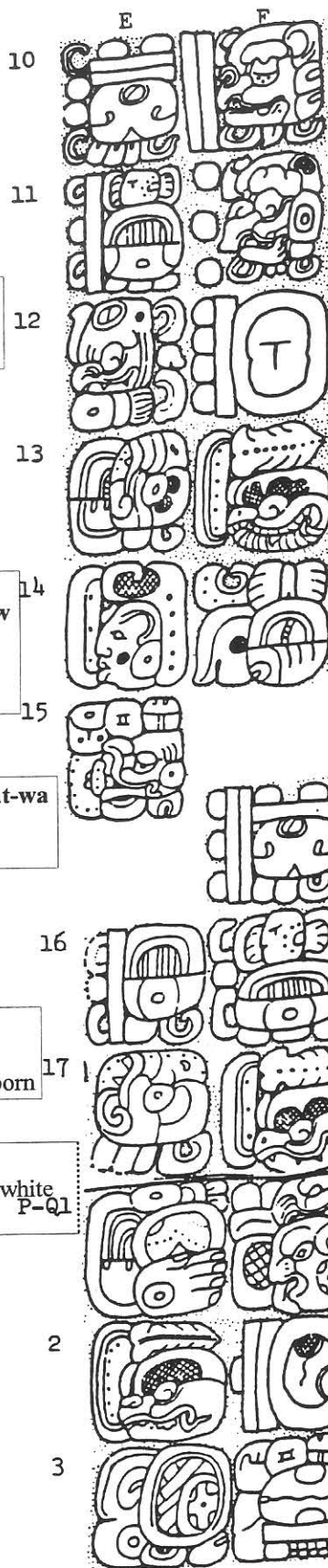
'99 E17 / siy-hi-ya
siyahi(y)
from when he was born
he had been born

'99 E16 / 'i(wal)-sak-hun-k'al
i(wal) k'al sak hun / and then the white
headband was tied (held?)

and then he became
zac winik

U-K'ix-Chan

seating of Pop
(5.8.17.15.17)



10 tuns

3 baktuns ago

9 Ik (0 Yax, 2.1.0.14.2)

U-K'ix-Chan

names or titles

**the birth was on
5.7.11.8.4 1 Kan 2 Cumku

13 days, 7 uinals

1 katun ago

U-K'ix-Chan

of the succession

[on] 11 Caban

'99 Q3 / k'uh-ahaw-bak-'ah
k'uh[ul] bak ahaw
holy Palenque lord

Blood Palenque Ahau







96

'99 F12
bolon 'ik'
bolon ik'
on 9 Ik'

'99 F14
'ol(?) -ye-ma-ta
ol(?) mat

'99 Q1
tu-'u-ba
tu ubah
for (on?) him

Episode 6

[on] 5 Cimi	<div> <div>P</div> <div>Q</div> <div>4</div>  </div>	14 Kayab (9.18.0.13.6)
he was born	<div> <div>'99 P5</div> <div>siy-ya-ha</div> <div>siyah</div> <div>he was born</div> </div> <div> <div>5</div>  </div>	Bahlum-K'uk' I
14 days, 5 uinals	<div> <div>'99 P7 / siy-ha-hi-ya</div> <div>siyahi(y)</div> <div>from when he was born</div> </div> <div> <div>6</div>  </div>	2 tuns and 1 katun ago (1.2.5.14)
he had been born	<div> <div>'99 Q7 / 'i(wal)-sak-hun-k'al</div> <div>i(wal) k'al sak hun / and then the white headband was tied (held?)</div> </div> <div> <div>7</div>  </div>	and then he became zac winik
of the succession	<div> <div>'99 P8</div> <div>tu-'u-ba</div> <div>tu ubah</div> <div>on (for?) him</div> </div> <div> <div>8</div>  </div>	[on] 1 Kan
2 Kayab (8.19.15.3.4)	<div> <div>'99 Q9 / ch'uh(ul)-ahaw-to-tan</div> <div>ch'uh[ul] to[k] tan ahaw</div> <div>holy cloud center lord</div> </div> <div> <div>9</div>  </div>	Blood To-??? Ahau

** The Long Count position of these Calendar Round dates are uncertain because the Distance Number as recorded does not work arithmetically. Lounsbury (personal communication, 1978) wishes to place both CRs in Baktun 5 with the birth at 5.12.1.12.6 5 Cimi 14 Kayab and the accession at 5.13.17.2.4 1 Kan 2 Kayab. Because I consider Bahlum-K'uk' to have been a historical person rather than legendary, I place the birth at 8.18.0.13.6 and the accession at 8.19.15.3.4. These latter placements are interlocked with the data of the succeeding ruler whose dates are not in question. The birth of the next ruler would be 1.5.13.2 or 25 years, 137 days after that of Bahlum-K'uk' and the next succession would be 4.8.13 or 4 years, 153 after that of Bahlum-K'uk'. The Distance Number required between 5 Cimi 14 Kayab and 1 Kan 2 Kayab is 1.14.7.18, but no completely satisfactory explanation of the error has been posited especially if the later LC positions are the correct ones.

[on] 5 Lamat	10		6 Xul (8.19.6.8.8)
he was born	11		"Casper"
'99 P11 / siy-ha-hi-ya (should be siy-ya-ha) <i>siyahi(y)</i> (should be <i>siyah!</i>) (extremely rare error - should be:) he was born	12		and 13 tuns (13.3.9)
9 days, 3 uinals	13		"Casper"
'99 P13 / siy-ha-hi-ya <i>siyahi(y)</i> from when he was born	13		"Casper"
after he was born	14		10 Xul (8.19.19.11.17)
[was] 2 Caban	15		he had become <i>zac winik</i>
'99 P15 / ox [k'in] wak winik-hi-ya <i>ox [k'in] wak winik[i]hi(y)</i> it was three days and 6 uinals from when	15		he had become <i>zac winik</i>
3 days, 6 uinals ago	16		'99 Q15 / sak-hun-k'al <i>k'al sak hun</i> the white headband was tied
of the succession	16		"Casper"
'99 P16 tu-'u-ba <i>tu uba[h]</i> on (for) him	17		8 Ahau
and then it came to pass	17		8 Ahau
'99 P17 'i(wal) 'u-ti <i>'i(wal) ut</i>	R-S1		'99 S1 'u-tz'ak(?) -wa <i>utz'aka(w)</i> he completed
13 Ceh	2		he completed
9 baktuns	2		Bahlum-K'uk's EG (???) '99 S2 / to-ko-tan-na <i>tok tan</i> at tok tan ("cloud center")
'99 R2 bolon pi-hi <i>bolon pih</i> 9 bak'tuns	2		Bahlum-K'uk's EG (???) '99 S2 / to-ko-tan-na <i>tok tan</i> at tok tan ("cloud center")

Episode 8

Temple of the Cross 77

18 days, 1 uinal

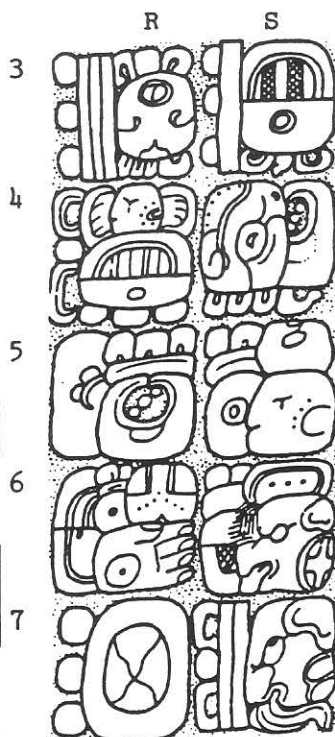
and 1 katun ago

names

and then he became
zac winik

'99 R6 / 'i(wal)-sak-hun-k'al
i(wal) k'al sak hun
and then the white headband was tied (held?)
[on] 3 Etz'nab

'99 R5
bu-tz'a-ha
butz'ah
smoking (name)



8 tuns

'99 S4 / siy-ha-hi-ya
siyahi(y)
from when he was born

he had been born
[on 9.1.4.5.0 12 Ahau 13 Zac)

MANIK

'99 S5
sak-chi-ku
sak chik
white coati (name)

of the succession

'99 S6
tu-'u-ba
tu uba(h)
on (for ?) him

11 Xul (9.2.12.6.18)

Episode 9

17 days, 17 uinals

and 1 katun ago

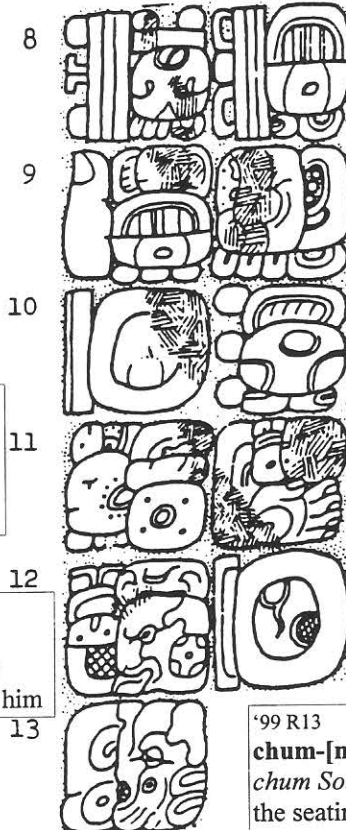
[on] 5 Ahau

'99 R11
'a-ku-la'a-na-bi
ah kul ah nab
Chaacal I Ah Nab
porcupine lake (?) (name)

of the succession

seating of Zotz'
(9.3.6.7.17)

'99 R12
tu-'u-ba
tu uba(h)
on (for?) him



16 tuns

'99 S9 / siy-ha-hi-ya
siyahi(y)
from when he was born

he had been born

3 Zec (9.1.10.0.0)

and then he became
zac winik

'99 S8 / 'i(wal)-sak-hun-k'al
i(wal) k'al sak hun
and then the white headband
was tied (held?)

on 5 Caban

'99 R13
chum-[mu]-Sotz'
chum Sotz'
the seating of Sotz'

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Episode 10

19 tuns

he had been born

'99 R15
siy-hi-ya
siy[a]hi(y)
from when he was born

'99 R16 / 'i(wal)-sak-hun-k'al
i(wal) k'al sak hun
and then he became
zac winik
and then the white headband was
tied (held?)

[on] 5 Kan

13

14

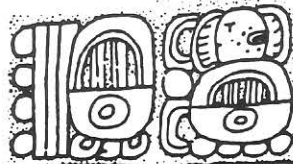
15

16

17



16 days, 6 uinals

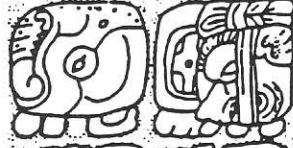


and 1 katun ago

'99 S15 / k'an-na-hoy (hok'?) -chitam-ma
k'an hoy chitam (I)

yellow encircling peccary (Ruler Name)

Kan-Xul I



of the succession

'99 S16
tu-'u-ba
tu uba(h)
on (for?) him



12 Kayab (9.4.14.10.4)

Episode 11

17 days, 4 uinals

and 2 katuns ago

'99 T3 / 'i(wal)-sak-hun-k'al
i(wal) k'al sak hun
and then he became
zac winik
and then the white headband was
tied (held?)

names

Chaacal II, Ah Nab

'99 T5 / 'a-ku-la 'a-nab
ah kul ah nab
(name) porcupine lake

4 Zip (9.6.11.5.1)

1

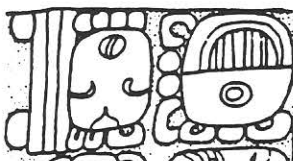
2

3

4

5

6



2 tuns

'99 U2 / siy-hi-ya
siyahi(y)
from when he was born
he had been born






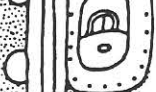
of the succession

'99 U3
tu-'u-ba
tu uba(h)
on (for?) him

names

[on] 1 Imix

Episode 12 Peak Event










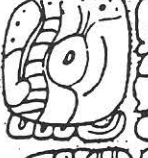



	6	T	U		
				1 day, 1 uinal	
1 tun ago	7			he had been born	<div style="border: 1px solid black; padding: 2px;"> '99 U7 siy-ha-hi-ya siyahi(y) from when he was born </div>
name				name	<div style="border: 1px solid black; padding: 2px;"> '99 U8 'u-yo-li uyol his heart (portal?) </div>
<div style="border: 1px solid black; padding: 2px;"> '99 T9 / 'a-ku-la 'a-nab ah kul ah nab (he of the) porcupine (he of the) lake (name) </div>	9			and then he was born	<div style="border: 1px solid black; padding: 2px;"> '99 U9 / 'i(wal)-siy-ya i(wal) siya(h) </div>
Chaacal I, Ah Nab				on 7 Kan	
Chan-Bahlum I	10				
<div style="border: 1px solid black; padding: 2px;"> '99 T10 / kan balam-ma kan balam Snake Jaguar (name) </div>	11				
17 Mol (9.4.9.0.4)					

** This passage links the birth of Chaacal I to that of Chan-Bahlum I in the only passage of the text which associates by Distance Number the births of two different individuals. Since the interval between these two births is only 1.1.1, it can be assumed that they were siblings.

Addenda (1987):

This clause begins what Kathryn Josserand calls the Peak Event. The importance is marked by a change in the formula, which to this point has been linking birth to accession within a single lifetime. Here the birth of Chaacal I is linked to that of Chan-Bahlum, partially to mark them as siblings, rather than as a generation. More importantly, the rhythm of the text is abruptly changed, calling to attention that we have arrived at the most important point in the text. In the next passage, the syntax is also interrupted. Chan-Bahlum's birth is restated in direct association with the appropriate CR date, then his birth is linked by two Distance Numbers to subsequent events. The first and longer of the two DN leads to his accession, the date of which is confirmed on the east panels of the T. Inscriptions. The second shorter DN leads to no other event--it just hangs there in an incomplete sentence. In oral discourse, peak events are often marked by hesitation, reversals of syntactical strategy, and other kinds of disturbances: here, the hanging sentence may be just such a disturbance. Certainly, it connects to no recorded date in the entire corpus of Palenque.

80 Temple of the Cross

		T	U	
	11			7 days, 4 uinals
8 tuns	12			and 2 katuns ago
he was born	13			Chan-Bahlum I
				<div>'99 U13 kan-balam-ma kan balam (I) Snake Jaguar (name)</div>
	14			13 Ch'en (9.4.10.1.5)
[on] 11 Chicchan	15			and [15+] tuns ago
2 days, 8 uinals	16			<div>'99 U16 / kan-balam-ma kan balam (I) Snake Jaguar (name) Chan-Bahlum I</div>
he had been born				<div>'99 U17 tu-'u-ba tu uba(h) for (on?) him</div>
	17			of the succession [on 9.6.18.5.12. 10 Eb 0 Uo]
and then he became zac winik				
and then the white headband was tied (held?)				

** This passage includes 2 Distance Numbers, either of which could lead from the recorded birth to the terminal accession event. The problem, however, is resolved by a text from the Temple of Inscriptions which records 9.6.18.5.12 10 Eb 0 Uo as the accession date of Chan-Bahlum. The date arithmetically matches the earlier and longer of the two DNs. The shorter DN must, therefore, link the birth to some appropriate event (understood from the context) which occurred to the teen-aged future-ruler before his accession. With present knowledge, this event cannot be recovered, but we suspect that it was something like his designation as heir.

Temple of the Cross 81

[on] 9 Akbal  6 Xul (9.10.8.9.3)

he was displayed
on the pyramid  heir-designation titles

title 

Chan-Bahlum
by title  *Ah Pitz (He of the Ballgame)*


Bac Balam-ahau  jaguar lord of Palenque

'99 K4
'u-nich-na
unichan (unichin?)
child of (father)


the child of
(father)  K'ina Pacal


'99 K4
k'inich-hanab-pakal-la
k'inich hanab pakal
k'inich hanab pakal


'99 K5
ya-k'uh-na'-yal-la
yal k'uh na'
child of the holy mother

and child of
(mother) 

'99 K6
na-tz'ak-ahaw-wa
na' tz'ak ahaw
Lady Governor(?) Lord


Lady Ahpo-Hel 

[it was] 17 days
8 uinals 


1 tun (1.8.17) 


[until] 13 Ahau  18 Kankin (9.10.10.0.0)


'99 K10
'i(wal) ko-bi
i(wal) kob


and then the period ended 


82 Temple of the Cross


L1  [on] 8 [Oc]



2  3 Kayab (9.12.11.12.10)


3  he became *zac winik* '99 L3 / sak-hun-k'al-ha
k'alah sak hun
the white headband was tied (held?)


'99 M1
tu-'u-ba
tu ubah
on (for?) him M-N1  of the succession


Ah Pitz (the Ballplayer)
Bac-balan-ahau
(Palenque Jaguar Lord) 1)  '99 O1 / 'ah-pi-tzi-?-wa bak-way-wa-la
pitzlawal bak wayal
the ballplayer, Palenque (bone) shaman
[it was] 6 days,
11 uinals

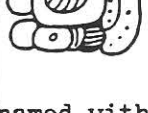
2  '99 O9 / 'u-tzak-wa-'u-k'uh-li /
utzaka(w) uk'uhil / he conjured the god
of he let blood

3  on the third day '99 O8 / 'u-ox-tal-la
uox tal 08 

4  '99 O4 / sak-hun-k'al / k'al sak hun
after the white headband was tied
(held)
[since] he was made
zac uinic

5  '99 O5 / 'i(wal) pu-lu-yi / i(wal)
puluy / and then it was burned
iwal pi-l(i)-??

6  '99 O6 / 'u-chi-ti-ni-li / uchitinil
the sleeping (trance) room
u chi-ta-ni-il (u chihtan-il)

7  '99 O7 / ox lut k'uh
ox lut k'uh
the three joined gods

****one of the Triad**

****the possessor of 06 is named with the Introductory Glyph of the Palenque Triad in a configuration that usually indicates the naming of one or two but not all of the Triad members. Since GI is the patron of this temple, it is assumed that he was intended here.**

'99 N1 / k'inich-ka-kan balam-ma
k'inich kan balam
sun-faced Snake Jaguar (name)
Mah K'ina Chan-Bahlum

'99 O11 / 'nu-ahaw-chan-na
nu chan ahaw / ? sky lord

part of verbal phrase

'99 O11 / 'itz'at / itz'at
wise one, knower

*****he took or held the bundle**


'99 O13 / 'u-hun-k'al-li(?) / uhun k'al
it was the headband tying (holding) of
Mah K'ina Chan-Bahlum


'99 O13 / k'inich-kan balam / k'inich
kan balam / Sun-faced Snake Jaguar
Bac Balam-Ahau
Palenque Jaguar Lord


'99 O14 / bak way / bak[el] way
Palenque (bone place) shaman
Ahpo of Palenque


'99 O1 / k'uh-ahaw-mat
k'uh[ul] mat ahaw
holy Palenque lord


*****This second glyph in the verbal couplet is used elsewhere to record the taking of an office. In this context, it seems to indicate that Chan-Bahlum assumed some office via a blood-letting rite.**


10  ***part of verbal phrase***

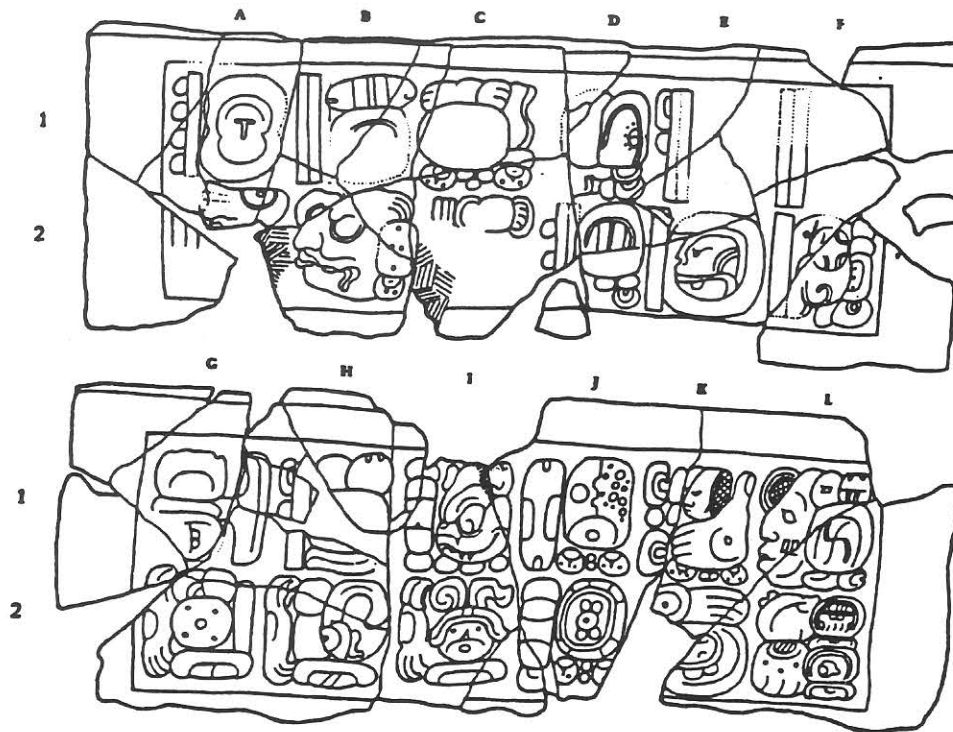
11  ***part of verbal phrase***

12 

13 

14 

15 



A1 [on] 9 Ik

B1 15 Ceh (1.18.5.3.2)

A2 [he] touched (or experienced)
the earth (was born)

B2 GI

'99 A2 / 'u pan(?) kab / upan kab / he opened the earth

C1 the divinity

D1 [it was] [7] baktuns

'99 C1 / ma-ta-wi-la / matawil / at Matawil (a location)

C2 [14] katuns

D2 14 tuns

E1 11 uinals

F1 10 days (7.14.14.11.10)

E2 5 Eb

F2 5 Kayab (9.12.19.14.12)

G1 he did the "house" event

H1 Wac ah Chaan (VI-Sky)

'99 G1 / och-?-nah / och ? nah / ? entered the building

G2 u pibnal

H2 the blood of

'99 G2 / 'u-pi-bi-na-li / (altern:) upibil na(h) / the steambath (oven place?) of '99 H2 / 'u-k'uh-li / uk'uhil / the god of

I1 K'ina Chan-Bahlum

J1 Bac Balam-ahau

'99 I1 / k'inich-ka-kan balam-ma / k'inich kan balam / Sun-faced Snake Jaguar

I2 the child of [father]

J2 K'ina Pacal

'99 I2 / 'u-nich-li / unichil / child of (father)

'99 J2 / k'inich hanab pakal / k'inich hanab pakal / sun-faced flower shield

K1 the child of [mother]

L1 Lady Ahpo-Hel

'99 K1 / ya-k'uh-na'-yal-la / yal k'uh na' / child of the holy mother

'99 L1 / na-tz'ak-ahaw-wa / na' tz'ak ahaw / Lady Governor(?) Lord

K2 the anniversary event took
place in

L2 te'naab chaan tan (the world)

'99 K2 / pat-la-ha / patlah / it was done (built?)

'99 L2 / lakam-ha' chan-na-kun-na / lakam ha' chan kun /
at the big lake sky seat (in Palenque)

84 Temple of the Cross

1 tun

'99 A3 / och-te?-nah
och te? nah
? entered the building

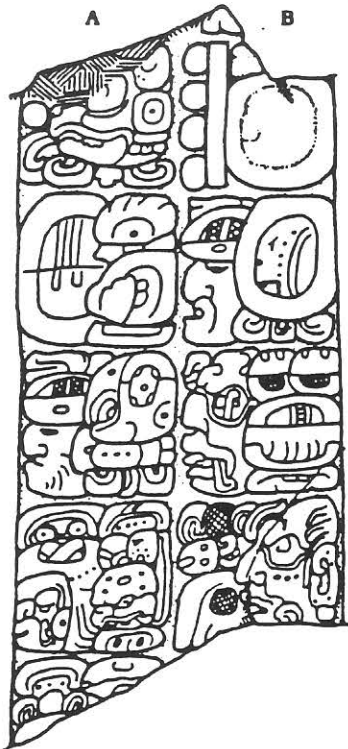
and then
he did
the "house"
event

5 Kayab
(9.12.19.14.12)

'99 A5 / 'u-k'uh-k'aba-ba 'u-pi-bi-na-li
uk'uh k'aba upibil na(h) / was the name of
the steambath (oven) building of

his God C-in-elbow
u pi-bi-na-il (u pibnal)

child of [mother]
bac [balam-ahau]



?9 uinals, ?? days???

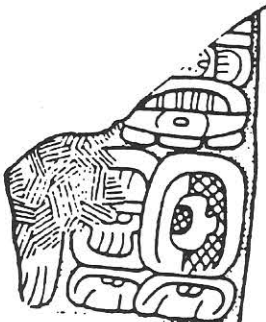
[on] 5 Eb

'99 B4
wak-'ah-chan-na
wakah chan
stood-up sky

GI of the Palenque Triad

'99 B5 / hun-nal-ye ?
hun nal ye ?
one maize kernel GI
[Chan-Bahlum]

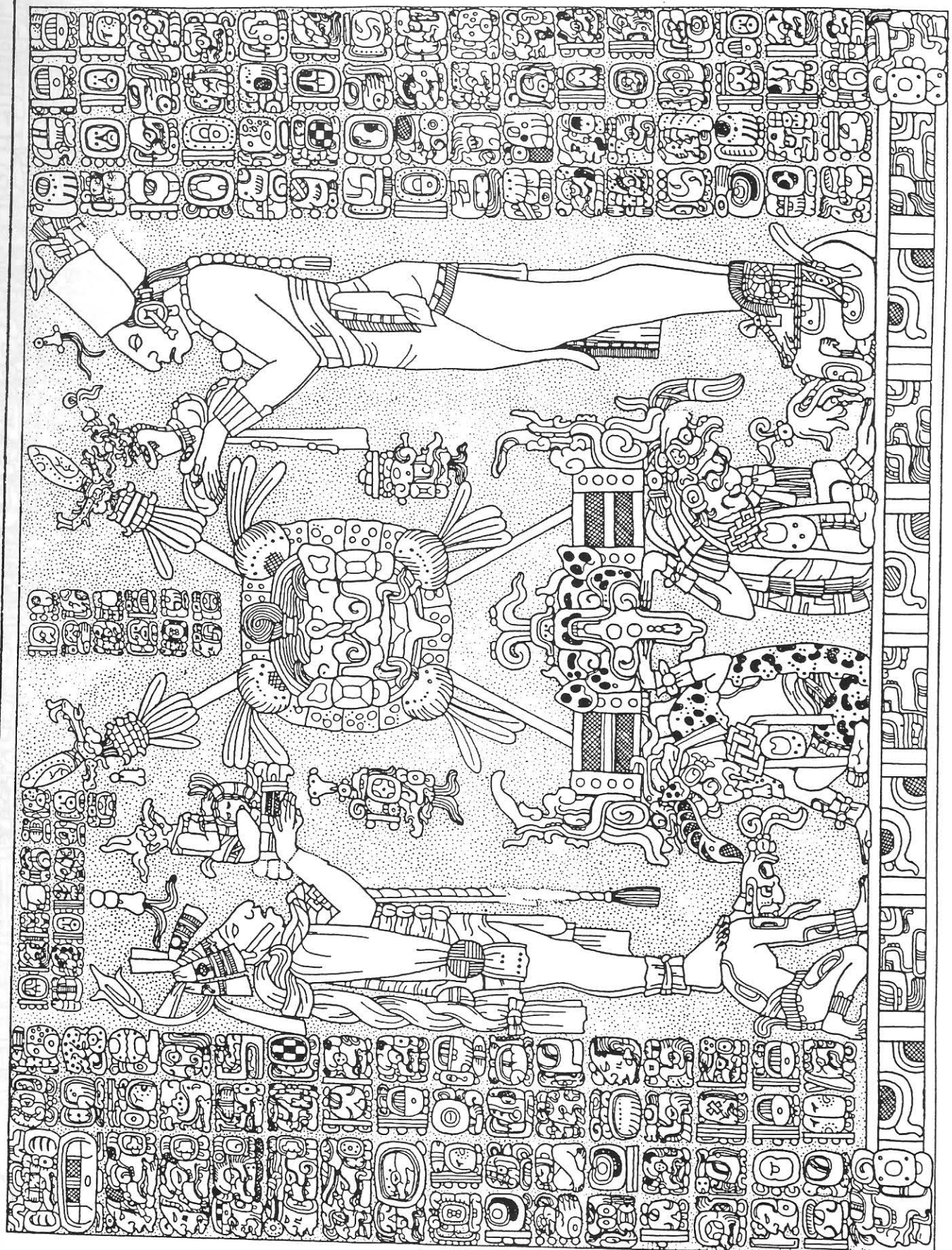
[T79 anniversary event
and te' naab]

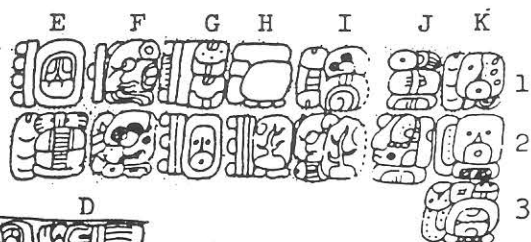


13 katuns
(9.13.0.0.0 8 Ahau 8 Uo)

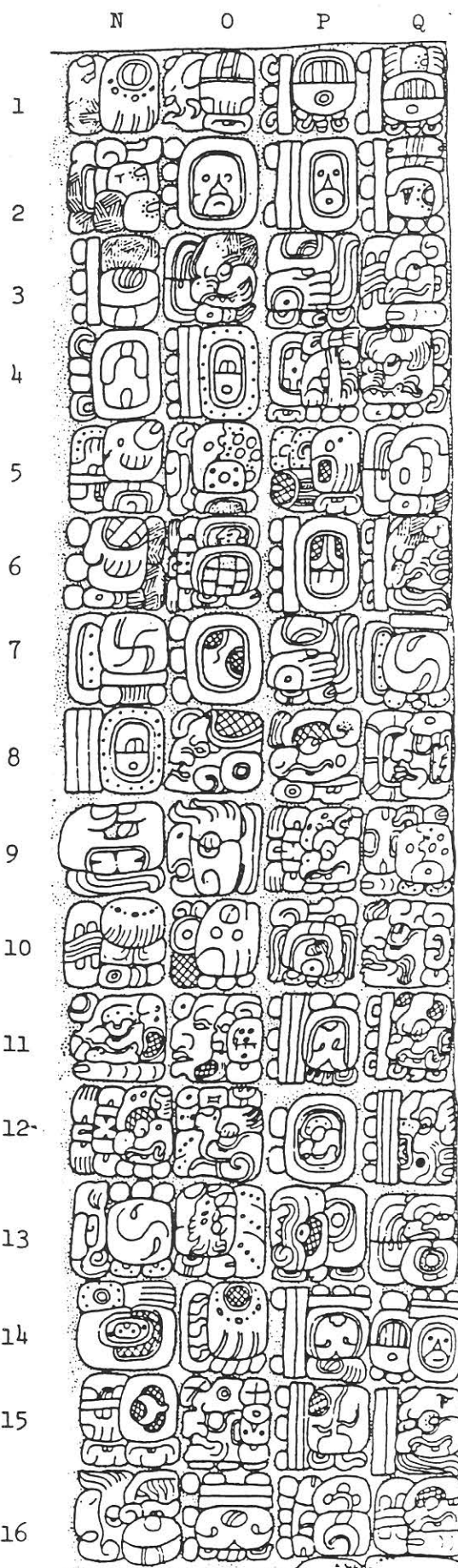
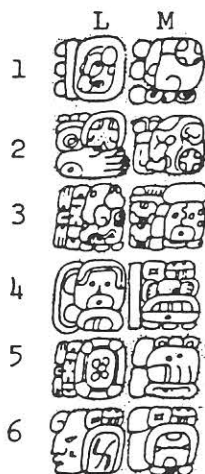
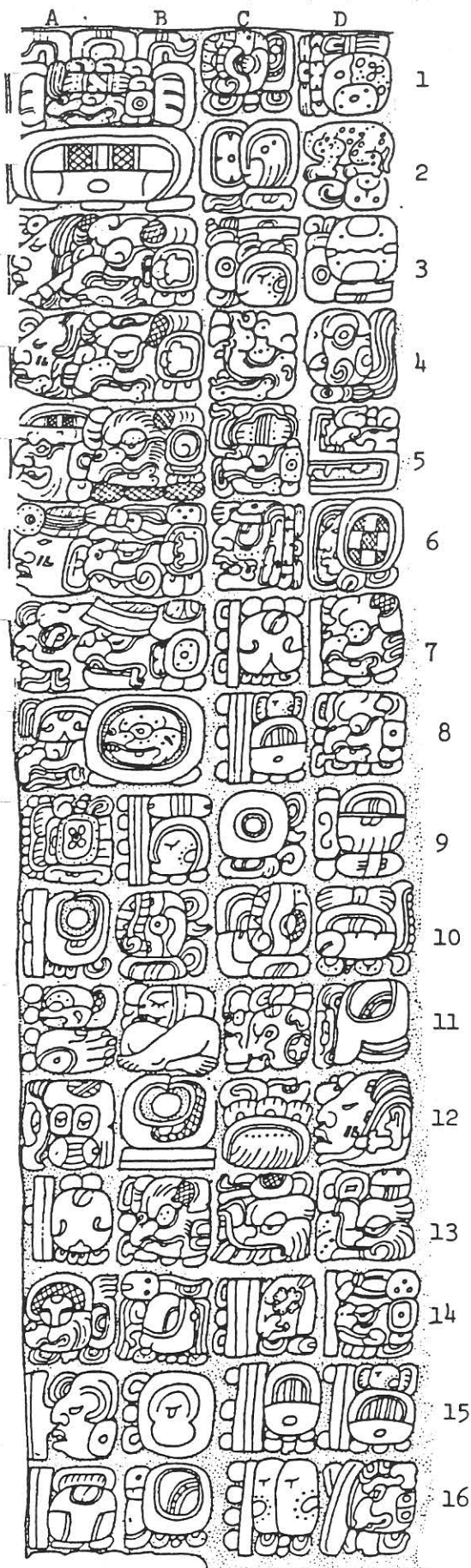
'99 B9
chan-na-kun-na
chan kun
sky seat

T of C Sanc Jamb





Temple of the Sun



Temple of the Sun 87

Tablet of the Sun: Chronological Chart

A1-B9:	1.18. 5. 3. 6	13 Cimi	19 Ceh	Initial Series date
A13-A16:	1. 2.11			DN subtract
	<u>1.18. 4. 0.15</u>	5 Men	13 Yax	implied by DN
B15-A16:	1. 6.14.11. 2	1 Ik	10 Zec	819-day Count
	9.12.16. 2. 2	1 Ik	10 Zec	819-day Count

The Distance Number and 819-day Count recorded in this passage have long caused interpretation problems. These problems are as follows: (1) the DN leads to a date which cannot in any circumstances be an 819-day Count (all such dates have the number 1 with their day signs); (2) the DN does not lead to the CR, 1 Ik 10 Zec, that is recorded; and, (3) although 1 Ik 10 Zec can be an 819-day Count station, it is not the appropriate station for the Initial Series date, which requires 1.18.4.7.1 1 Imix 19 Pax, the 819-day Count intended for the TFC.

For many years, we had no explanation for these apparent errors. The best explanation seemed to be that the 819-day Count they Maya recorded is the correct station for the 2 Cib 14 Mol event that is so important to these inscriptions. Peter Mathews has been able to reconstruct exactly this 2 Cib 14 Mol event and its 819-day Count in the inscription that runs along the top of the piers of the Temple of Inscriptions. Since the 819-day Count for all three gods of the Triad is recorded in the Temple of the Foliated Cross, it seemed logical that the Maya would use this opportunity to provide a station for another important date.

However, Floyd Lounsbury has always been reluctant to accept that the Maya made errors unless he is able to find no other explanation or else to find the mechanism by which the error was made, as in the Tablet of the Cross. He felt that the Maya would not have used a DN so obviously in error, in that it leads neither to an 819-day Count station nor the CR written on the tablet. As a result, he took the 1.18.4.0.15 5 Men 13 Yax date seriously, believing that the Maya had intended it as important information. After many years of work, he discovered that the amount of time between this date and the earlier of the two 819-day Count stations on which 1 Ik 10 Zec can occur is an even number of Jupiter cycles.

1.18. 4. 0.15
1. 6.14.11. 2

11. 9. 7.13 = 82,593 days

82,593 / 399 = 207 Jupiter Rounds

The arithmetic above gave Floyd a clue that the earlier 819-day Count station at least was intended and that one of the dates on this tablet ought to occur on an important Jupiter day. Because the same 819-day Count is also the correct station for 2 Cib 14 Mol, he checked that day first, and, to his delighted surprise, found that the date corresponded to a visually spectacular Jupiter hierophany, in which Jupiter and Saturn were frozen at their stationary points less than 4° apart in the sky. 2 Cib 14 Mol was the first day on which movement could be detected by the unaided eye for Jupiter. This 819-day Count passage was designed to signal this Jupiter association, but obviously the normal reader would not have understood. It is a message for the highly skilled and perhaps for the gods themselves.

C9-D9:	13. 0. 0. 0. 0	4 Ahau	8 Cumku	beginning of era
C7-D8:	<u>1.18. 5. 3.16</u>			DN add
	1.18. 5. 3.16	13 Cimi	19 Ceh	implied

88 Temple of the Sun

Tablet of the Sun: Chronological Chart

Episode 2:

D16-N3:	13. 0. 0. 0. 0 9.12.18. 5.16	4 Ahau	8 Cumku	beginning of era DN add
N4-Q4: N7:	9.12.18. 5.16 1	2 Cib	14 Mol	Jupiter/Saturn event DN add
07-N8:	9.12.18. 5.17	3 Caban	15 Mol	dedication of house
N14-N15 N13	9.12.18. 5.16 3	2 Cib	14 Mol	implied DN add
	9.12.19. 5.19	5 Cauac	17 Mol	bloodletting of Chan-Bahlum

Episode 3:

P2-Q2: 016-Q1:	9. 3. 1.15. 0 7. 6.12. 3	12 Ahau	8 Ceh	heir-designation of Kan-Xul I DN add
P6-Q6: Q7:	9.10. 8. 9. 3 5	9 Akbal	6 Xul	heir-designation of Chan-Bahlum DN add
	9.10. 8. 9. 8	1 Lamat	11 Xul	implied
	9.10. 2. 6. 6 6. 1.17	2 Cimi	19 Zotz'	implied DN add
	9.10. 8. 9. 3	9 Akbal	6 Xul	implied
P11-Q11:	9.10. 8. 9. 8 1. 8.12	1 Lamat	11 Xul	implied DN add
Q14b-Q15:	9.10.10. 0. 0	13 Ahau	18 Kankin	war event

Secondary texts

E1-F1:	9.10. 8. 9. 3	9 Akbal	6 Xul	heir-designation of Chan-Bahlum
G2-H2:	9.10.10. 0. 0	13 Ahau	18 Kankin	war event
L1-M1:	9.12.11.12.10	8 Oc	3 Kayab	accession of Chan-Bahlum

Temple of the Sun 89

Tablet of the Sun: Chronological Chart

Outer Panels of the Sanctuary

9.12.11.12.10 10	8 Oc	3 Kayab	accession of Chan-Bahium DN add
9.12.11.13. 0	5 Ahau	18 Kayab	event for U-K'ix-Chan

Alfardas

A1-B1:	1.18. 5. 3. 6 (7.14.14.11. 6)	13 Cimi	19 Ceh	birth of Gili missing
	(9.12.19.14.12	5 Eb	5 Kayab)	house event
H2-I2	9.13. 0. 0. 0	8 Ahau	8 Uo	completion of 13 katuns

90 Temple of the Sun

Episode 1

Initial Series IG
with the patron of Ceh

1 baktun

18 katuns

5 tuns

3 uinals

6 days

13 Cimi

G3 was in office

26 days ago

4 lunations had ended

'99 A11 / **chan-bak?-'uh-k'al / k'al chan bak**
'uh / the fourth skull moon was completed

Glyph B

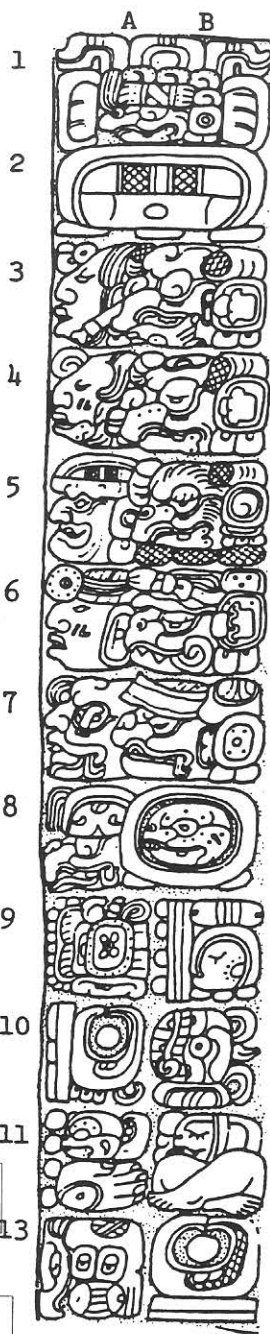
(the rabbit was in house)

'99 A13

'u-ch'ok-k'aba

uch'ok k'aba

was the child name of



19 Ceh (1.18.5.3.6)

it was born

'99 B10

hu-li-ya

huli(y)

that it arrived

Glyph X (the patron of the
lunation??)

for 30 days

'99 B13


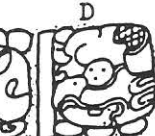











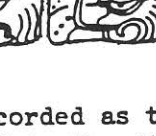
k'al-lahun

k'al lahun

[the] 30

11 days, 2 uinals	13	A B	1 tun ago (reaches 1.18.4.0.15 5 Men 13 Yax)
he set it up	14		God K '99 B14 nal-k'awil-la k'awil nal [God K]
north	15		[on] 1 Ik
10 Zec (1.6.14.11.2)	16		anix (it was) '99 B16 'a-?-ya hay? and then
he was born	1	C D	'99 D1 k'inich-tah-way-bi k'inich tah wayib (waybi(l)?) sun-faced torch sleeping room Mah K'ina Tah Balam-Ahau (GIII)
name	2		name '99 D2 bolay-la-yi bolay jaguar
name	3		name '99 D3 sak-bak-nah sak bak nah white bone building
name	4		name '99 D4 'a-ti-ni atin
name ("fire")	5		name '99 D5 k'a
Mah K'ina	6		Ahau K'in

92 Temple of the Sun : PARAPHRASE (3)




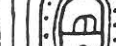








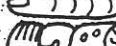








6 days, 3 uinals	7			5 tuns
18 katuns	8			1 baktun ago
it had begun the era	9			wac chaanal
'99 C9 / pet-hi-ya pet[a]hi(y) from when it was turned				'99 D9 wak-chan-ki wak chan ki a the stood-up sky heart
'99 C10 / 'i(wal) hu-li i(wal) hul and then he was born and then he arrived	10			the divinity
				'99 D11 ma-ta-wi-la matawil at matawil (a location)
the blood of	11			'99 / 'u-ch'ab uch'ab the creation of (metaphor meaning "child of mother")
'99 C11 'u-hi-ba ubah the image of				
name or attribute	12			Lady (<u>Na</u>)
'99 / nal-he-me hemnal valley place				'99 D13 / k'uh-ahaw-bak k'uh[ul] bak ahaw holy Palenque lord
"beastie"	13			Blood Palenque Ahau
'99 C13 ma-mat-na matan				

Like GI, GIII is explicitly recorded as the child of the Ancestral Goddess whose birth is recorded in the first clause of the Tablet of the Cross. GI is the first born on 9 Ik (9 Wind) and GIII the second born on 13 Cimi (13 Death). GI is a god identified by a fish barble and shell ear piece; he shares his name with his father, the god born at -8.5.0 on 1 Ahau. GIII is clearly a sungod, but he is especially the Jaguar God of the Underworld whose visage is displayed on the center shield of the this tablet. Both of these gods were deeply involved with royal symbolism and mythology in the Classic period. GI is found prominently on Early Classic cache vessels and incensarios, while GIII is especially prominent in the same context on Late Classic vessels. Most importantly, GIII has been identified by David Friedel and myself as the featured mask on the proto-Classic facade at Cerros, and at least one of his names is homophonous with the Emblem glyph main sign of Tikal. GIII, and possibly the other two gods of the Palenque Triad, are part of a very ancient and indigenous Maya tradition.

Episode 2





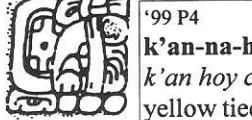




		C	D	
16 days	14			5 uinals
18 tuns	15			12 katuns
and 9 baktuns ago	16			the era had begun

94 Temple of the Sun PARAPHRASE (5)

'99 N7 / 'u-tz'ak-'ah utz'akah	7		O	3 Caban
It changed to				
15 Mol (9.12.18.5.17)	8			he dedicated
				'99 O8 hoy hoy it was made proper
Kinich	9			K'uk'-na (K'inich K'uk' temple)
'99 N9 chi-k'in-ni k'inich (chik'in?) sun-faced (the west?)				
ta otot (in the house)	10			title
				'99 O10 ch'a-ho-ma ch'ahom dropper/scatterer
bac le	11			balam ahau
'99 N11 bak-le bakel boney (Palenque)				'99 O11 way / way companion spirit / shaman
Mah K'ina Chan-Bahlum	12			Blood Palenque Ahau
'99 N12 k'inich-kan-balam-ma k'inich kan balam Sun-faced Snake Jaguar				'99 O12 k'uh-ahaw-mat-la k'uh[u]l mat ahaw holy Palenque lord
three changeovers	13			he let blood
later				'99 O13 [u?]tzak-wa-k'uh [u?]tzaka(w) k'uh he conjured the god
'99 N13 'u-ox-tal-la uox tal its third [day?, time?]				
(after) the action of	14			te'-naab
'99 N14 / pat-la-ha patlah it was done				'99 O14 lakam-ha' lakam ha' big water
chaan-tan	15			Aged Sungod
'99 N15 / chan-kun chan kun / sky seat				'99 O15 ye-ma-la yemal below, at the foot of
k'uk'-te-witz'	16			
'99 N16 k'uk' lakam wi-tzi k'uk' lakam witz quetzal big mountain				

Episode 3

Temple of the Sun 95

	016		3 days, 12 uinals
6 tuns	P-Q1		and 7 katuns ago
[on] 12 Ahau	2		8 Ceh (9.3.1.15.0)
'99 P3 / ?-k'al-wa-ni-ya k'alwani(y) / he was inaugurated	3		ta och-el "as enterer"
he had become the mirror	4		'99 P4 k'an-na-hoy (hok?)-chitam-ma k'an hoy chitam (I) yellow tied (encircled, dedicated) peccary (Ruler Name)
Kan-Xul I	4		it had come to pass
'99 P5 to-ko-tan-na tok tan cloud center	5		'99 Q4 'u-ti-ya uti(y) it happened at
tok ??? (heir designation)			and then it came to pass
			'99 Q5 'i(wal)-'u-ti i(wal) uti(y)
9 Akbal	6		6 Xul (9.10.8.9.3)
'99 P6 / ?-k'al-wa-ni k'alwan he was inaugurated	7		[Chan-Bahlum: deleted]
he became the mirror			

96 Temple of the Sun : PARAPHRASE (7)

		P	Q	
	7			
	8			
	9			
	10			
	11			
	12			
	13			
	14			
	15			
	16			

'99 P8 / ok te'
ok te' / pillar(?)

oc-te (he became)

'99 P9 Chan-Bahlum
k'inich-ka-kan balam-ma
k'inich kan balam
Sun-faced Snake Jaguar
by the doing of

'99 P13 / siy-ha-ya
siyahi(y)
from when he was born

'99 P14 lahchan-waxak-winik-hi
lahchan [kin] waxak winikih
[It was] 12 days, 8 winals
12 days, 8 uinals

'99 P16 hu-bu-yi
hubuy
he was brought down

and after five changeovers

'99 Q1 'u-ho'-tal-la
uho' tal
the fifth

'99 Q8 k'in
k'in
sun

'99 Q9 bak-le-wa-way-la
bakel wayal
Palenque (boney) shaman

'99 Q10 hun-nal-ye
hun nal ye
one maize kernel

GI

6 tuns ago

19 Zotz' (9.10.2.6.6)

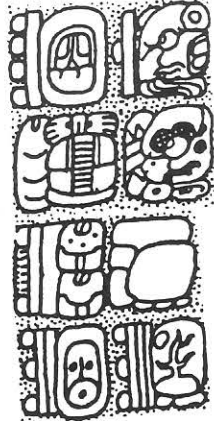

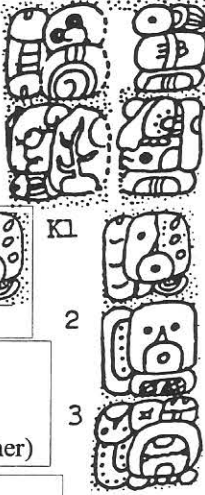
'99 Q13 / 'i(wal)-ok-te'-ha
i(wal) okte'ah
until he was made the pillar
and then he entered

'99 Q14 / hun-hab oxlahun-ahaw
hun hab oxlahun ahaw
and 8 tuns before 8 ahaw
1 tuns [later] on 13 Ahau

the lahuntun (9.10.10.0.0)

'99 Q16 ta-ok-te'-le
ta okte'le(l)
into the pillarship













ta och-el
"as enterer"

<p>'99 G1 'ah-tzi-tzi? ah tzitz sower, planter</p>	<p>[on] 9 Akbal</p> <p>he was displayed on the pyramid</p> <p>He of Maize title (chan-Bahlum)</p> <p>13 Ahau</p>	<p>E-F1</p> <p>2</p> <p>G-H1</p> <p>2</p> 	<p>6 Xul (9.10.8.9.3)</p> <p>'99 F2 ta-ok-te' ta okte' into the pillarship(?)</p> <p>ta och te as enterer</p> <p>'99 H1 / bak wa-way-la bak wayal and then it came to pass Palenque shaman (bone spirit companion)</p> <p>18 Kankin (9.10.10.0.0)</p> 
<p>'99 I1 hu-bu-yi hubuy he was brought down</p> <p>'99 I2 ch'o-ko-tzuk ch'ok tzuk child/sprout partition</p>	<p>he "warred"</p> <p>Rodent-bone Kankin</p> <p>'99 K1 / bak-way-ya bak[el] way Palenque shaman (bone spirit-companion)</p>	<p>I-J1</p> <p>2</p> <p>K1</p> <p>2</p> <p>3</p> 	<p>as title ?-ti-ki-li ?</p> <p>title or name</p> <p>le balam-ahau (Chan-Bahlum)</p> <p>the child of [father]</p> <p>Blood Palenque Ahau</p>
	<p>'99 K2 'u-nich-li unichil the child of (father)</p> <p>'99 K3 k'uh-ahaw-bak-la k'uh[u]l bak ahaw holy Palenque lord</p>		

Addenda (1987):

In previous paraphrases, I had assumed that the verbal phrases at P16-Q16 and I1-J1 was a restatement of the heir-designation event because Q16 is *ta och-le*, the office of the heir as recorded in earlier clauses. However, in her analysis of these texts, Kathryn Josserand assumed this event is in fact the *lahuntun* event. I now accept here interpretation because it clears up the syntax of the secondary text above. Moreover, the main verb also occurs on Naranjo Stela 22 and Tikal Lintel 3, Temple 1 as a war verb. At Bonampak, heir-designation clearly involves war events which were separated from the heir event by over a year. If the Palenque case is analogous, then this war event followed the heir-designation event by 1.8.17. We should also remember that Bonampak shows the pyramiding (or display) of the heir to a row of *ahaus*, but that the protagonist and main actor of both the heir-designation and the associated battle and sacrificial events was the father of the heir, Chaan-Muan. Here, the same is true; Chan-Bahlum was a six-year-old child without power and the skill to conduct war: the actor was his father Pacal, who celebrated the 13th haab anniversary of the heir-designation, and presumably the battles associated with it, on the Tableritos.

98 Temple of the Sun SECONDARY TEXTS: PARAPHRASE

		L	M	
		1		
[on] 8 Oc	'99 L2 sak-hun-k'al kal sak hun	2		
he became zac winik	it was tied the whiteheadband	3		
Mah K'inah Chan-Bahlum		4		
'99 H3 / k'inich-ka-kan balam-ma / k'inich kan balam / Sun-faced Snake Jaguar the child of [father]		5		
	'99 L4 / 'u-nich-li unichil the child of (father)	6		
Mah K'ina Pacal				
Lady Ahpo-Hel	'99 L6 na-tz'ak-ahaw na tz'ak ahaw Lady Governor Lord			
'99 L5 k'inich hanab pakal k'inich hanab pakal sun-faced Flower Shield				

3 Kayab (9.12.11.12.10)

'99 M2
tu-ba
tu ba[h]
for / on him

of the succession

Ah Pitz, Bac le balam-ahau
He of the Ballgame
Palenque Jaguar Lord

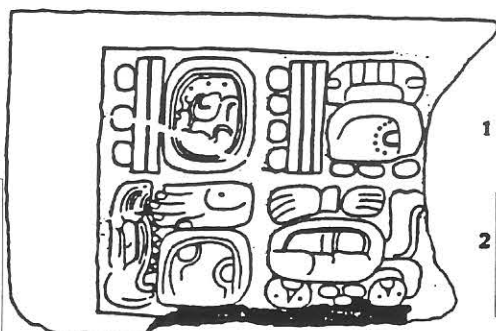
'99 M3 / 'ah-tzi-tzi-bak-wa-way-la
ah tzitz bak wayal / the planter, Palenque shaman
the 5 katun ahpo

'99 M4 / ho'-ahaw-k'atun
ho' k'atun ahaw / the five k'atun lord
the child of [mother]

'99 M5 / 'u-hun-tan-na / uhuntan
the cherished one of
Ahpo of Palenque

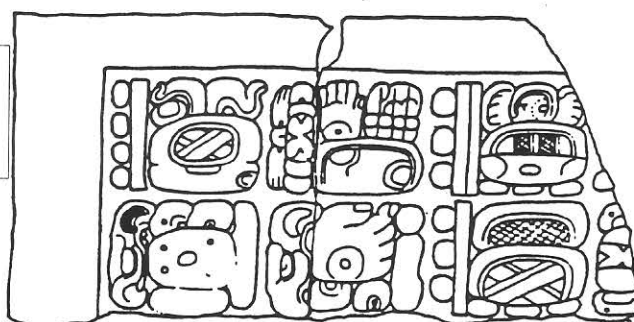
'99 M6
k'uh-ahaw-bak-la
k'uh[u]l bak ahaw
holy Palenque lord

'99 A2
u-pas-kab (?)
upaskab (?)
he opened/touched
the earth (was born)



'99 B2
2 ma-ta-wi-la
matawil
at matawil

'99 G1
bolon-k'ak'-?
bolon k'ak' ...?
nine fire ...?



'99 I1
1 oxlahun k'atun
oxlahun k'atun
the thirteenth k'atun

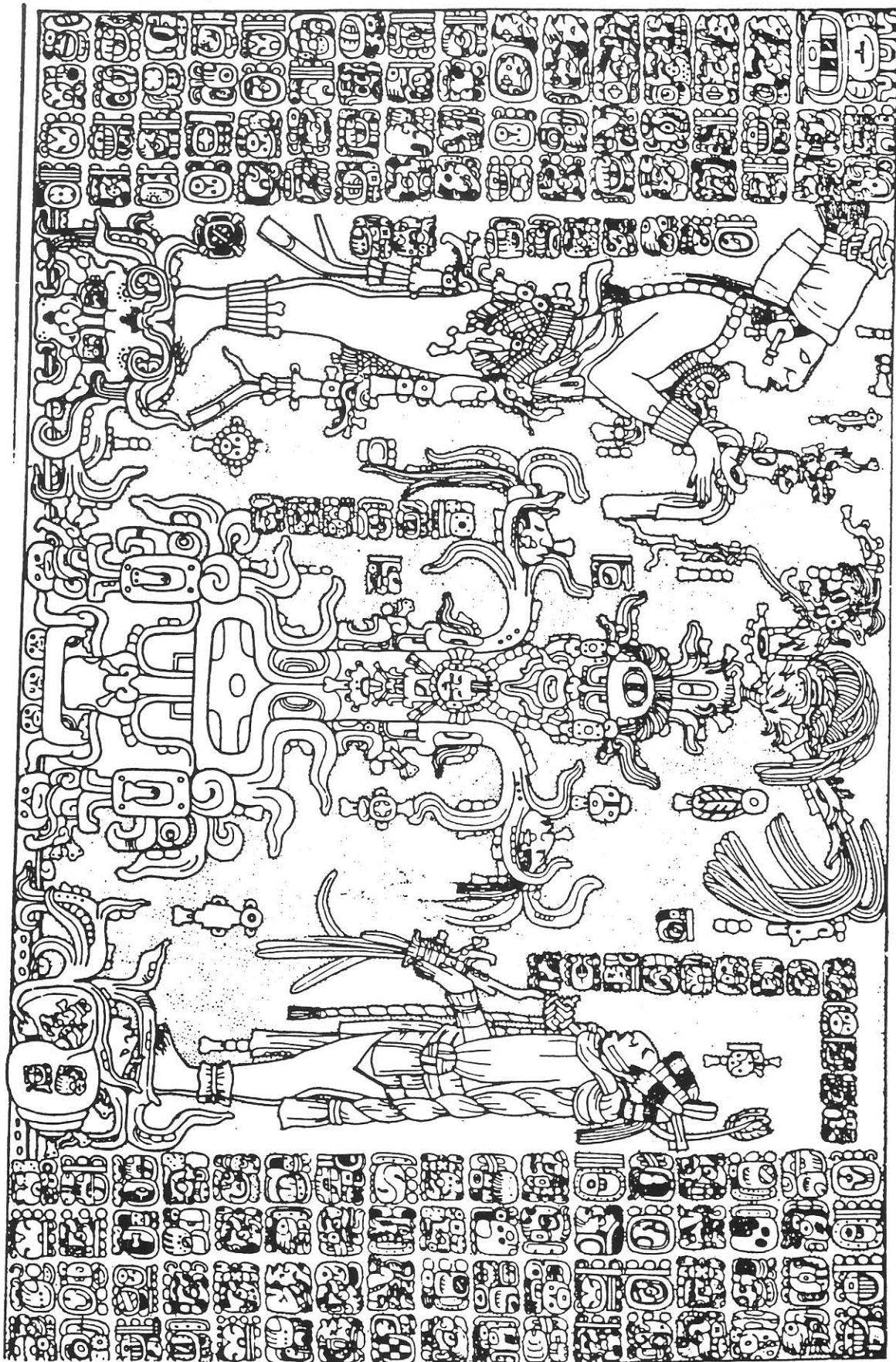
'99 G2 / 'u-pi-bi-li-nah
upibil nah
his oven (sweat house)

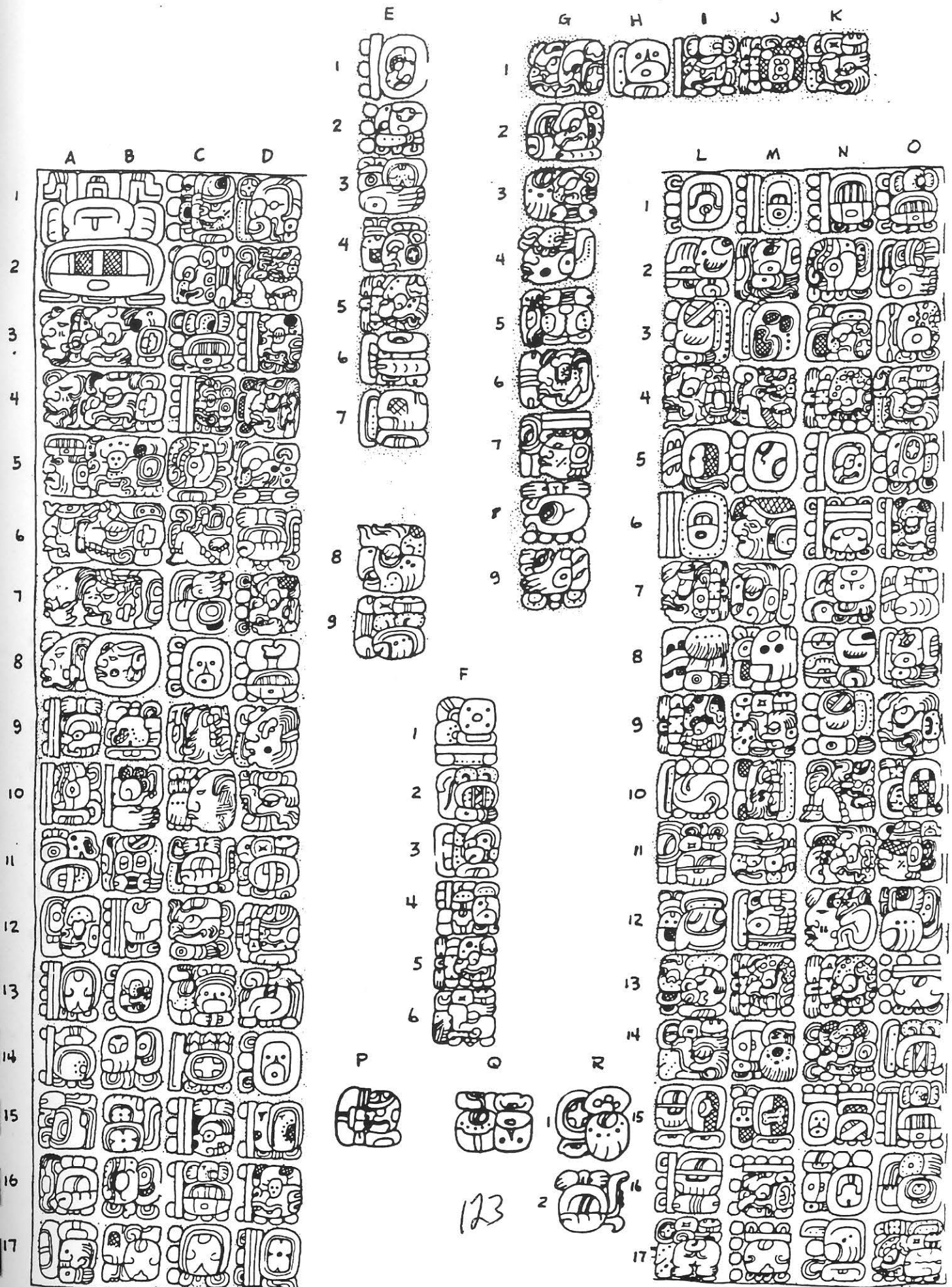
'99 H2
'u-tzutz-wa
utzutzu(w)
he completed

- | | |
|--|------------------------|
| A1 13 Cimi | B1 19 Ceh (1.18.5.3.6) |
| A2 he touched (or experienced)
the earth (was born) | B2 the divinity |
| C1 [GIII] | D1-F2 missing** |
| G1 he took part in an event | H1 GIII |
| G2 relationship or verb | H2 [were completed] |
| I1 13 katuns | J1 [on 8 Ahau] |
| I2 8 Uo (9.13.0.0.0) | J2 K'ina [chan-Bahlum] |
| K1-L2 missing | |

** The missing glyphs from D1-F2 were probably a Distance Number 7.14.14.11.6 and the Calendar Round 5 Eb 5 Kayab.

Temple of the Foliated Cross





102 Temple of the Foliated Cross

Temple of the Foliated Cross: Chronological Chart

Episode 1

A1-A9:	1.18. 5. 4. 0	1 Ahau	13 Mac	Initial Series date
B12-A12:	<u>14.19</u>			DN add
B13-A14:	1.18. 6. 0.19	1 Cauac	7 Yax	819-day Count

The DN recorded for the 819-day Count is correct, but it was added to the Distance Number rather than subtracted. The 819-day Count divides time into four successive quadrants, each with its own color and direction presided over by God K. The purpose of using it with an Initial Series date is to indicate which of these quadrants of time a particular event took place. The Distance Number at the beginning of an 819-day Count, therefore, gives the amount of time that had elapsed since the beginning of a quadrant and some event within it. The start of this quadrant must always be earlier than the IS date, since the event takes place within that quadrant. This structure is inherent to the function of the 819-day Count, and I have always wondered why the scribe would have made the mistake of adding the DN instead of subtracting it.

	1.18. 5. 4. 0	1 Ahau	13 Mac	Initial Series
	<u>14.19</u>			DN subtract
	1.18. 4. 7. 1	1 Imix	19 Pax	Correct 819-day Count

This is the correct arithmetic for the proper 819-day Count. Interestingly enough, Imix is one of the days requiring east as its direction; the scribe recorded west, the correct direction for Cauac, suggesting he was consulting a table for this information.

C3-D4:	1.18. 5. 4. 0	1 Ahau	13 Mac	implied
	<u>1.14.14. 0</u>			DN add
C7-D8:	2. 0. 0. 0. 0	2 Ahau	3 Uayeb	bloodletting of Lady Beastie

Episode 2

D14-C15	1.18. 5. 4. 0	1 Ahau	13 Mac	birth of GII
D15-C17:	<u>7. 7. 7. 3.16</u>			DN add
	9. 5.12. 7.16	2 Cib	14 Yax	error
L1-M1:	9.12.18. 5.16	2 Cib	14 Mol	Jupiter/Saturn event

We apparently have another error in the Distance Number recorded in this passage. We know the base date is 1 Ahau 13 Mac, the birth date of GII and that the date reached on the other side of the panel is 2 Cib 14 Mol. However, the DN reaches a 2 Cib 14 Yax in the fifth katun, some seven katuns short of the record date. We could assume that the scribe is giving two sets of information here as he did with the 819-day Count on the TS, but several things mitigate against this interpretation. On the TS, we have an analogous structure where the equivalent DN leads from the birth of a Triad god to the 2 Cib 14 Mol event. This parallelism sets a precedent for interpreting this passage in exactly the same way. Furthermore, 2 Cib 14 Yax is not recorded in any other Palenque text, nor does it have any significant astronomical associations. Furthermore, there is some evidence for kind of error the scribe made.

Temple of the Foliated Cross: Chronological Chart

9. 5.12. 7.16	2 Cib	14 Yax	date reached by DN
1. 0. 4. 0			20 computing years
1. 0. 4. 0			20 computing years
2.12.13. 0			1 calendar round
2.12.13. 0			1 calendar round
<hr/>			
9.12.18. 5.16	2 Cib	14 Mol	date intended

This is the second major error in this tablet and the fourth in the Group of the Cross. All of them are fairly obvious and should have been detected in proofing these tablets. I have often wondered if the scribes were not drunk when they did the calculations, or if the Maya conceived that error were the tampering of the god and, thus, not to be disputed.

L1-M1:	9.12.18. 5.16	2 Cib	14 Mol	Jupiter/Saturn event
L5:	1			DN add
<hr/>				
M5-L6:	9.12.18. 5.17	3 Caban	15 Mol	dedication of the house
<hr/>				
L10:	9.12.18. 5.16	2 Cib	14 Mol	implied
	3			DN add
<hr/>				
	9.12.18. 5.19	5 Cauac	17 Mol	bloodletting of Chan-Bahlum
<hr/>				
	9.10. 2. 6. 6	2 Cimi	19 Mol	birth of Chan-Bahlum
	2. 9. 6. 4			DN add
<hr/>				
M17-01:	9.12.11.12.10	8 Oc	3 Kayab	accession of Chan-Bahlum
N6-06:	6.11. 6			DN add
<hr/>				
013-N14:	9.12.18. 5.16	2 Cib	14 Mol	Jupiter/Saturn event
	1.12. 4			DN add
<hr/>				
N15-015:	9.13. 0. 0. 0	8 Ahau	8 Uo	13th katun

Secondary texts:

E1-E2:	9.12.11.12.10	8 Oc	3 Kayab	accession of Chan-Bahlum
G1-K1:	9.10. 8. 9. 3	9 Akbal	6 Xu1	heir-designation of Chan-Bahlum

104 Temple of the Foliated Cross

Temple of the Foliated Cross: Chronological Chart

Outer Panels of the Sanctuary

north	9.12.11.12.10 10	8 Oc	3 Kayab	accession of Chan-Bahum DN add
south	9.12.11.13. 0	5 Ahau	18 Kayab	event for U-K'ix-Chan

Alfardas

A1-B1:	1.18. 5. 4. 0	1 Ahau	13 Mac	birth of GII
D1-F1:	7.14.14.11.12			DN add
E2-F2:	9.12.19.14.12	5 Eb	5 Kayab	house event









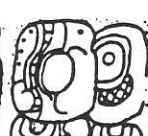






Sanctuary Door Jamb

B6b-A7a:	9.12.18. 7. 1	1 Imix	19 Ch'en	819-day Count
A5-B5:	1. 7.11			
A1-B3:	9.12.19.14.12	5 Eb	5 Kayab	house event
B10:	3. 8			
A11-A12:	9.13. 0. 0. 0	8 Ahau	8 Uo	tun seating

Episode 1

		A	B	
	1			Initial Series Introductory Glyph with the patron of Mac
	2			'99 A1B1 tzi-ka-hab tzik hab count of the year
	3			1 Baktun
	4			18 katuns
	5			5 tuns
	6			4 uinals
	7			0 kin (1.18.5.4.0)
	8			1 Ahau
	9			G8 was in office
13 Mac				
'99 A10 / lahun hu-li-ya / lahun huli(y) [it was] 10 days since it arrived	10			5 lunations had ended
10 days ago it was born				
	11			Glyph B The rabbit was in the house
Glyph X (the patron of the lunation?)				
for 30 days	12			'99 B11 'u-k'aba'-ch'o-ko uch'ok k'aba' was the child/sprout name of
				'99 A12 k'al-lahun k'al lahun the thirty



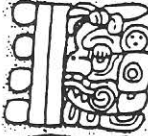















106 Temple of the Foliated Cross

		A	B	
	12			19 days
14 uinals	13			[on] 1 Cauac**
	14			'99 B14 / wa'-ha-ya wa'[l]ahi(y) he/it was set up
7 Yax				he set (the 819-day quadrant)
God K	15			east '99 B15 och-k'in-ni ochk'in in the west
	16			was born '99 B16 siy-ha-ya siyah he was born
the third one				
name or title	17			k'a-wi-winik '99 B17 k'a-wi-nal- winik k'awinal winik
ballgame associated title	C-D1			Blood '99 D1 k'uh k'uh god
Rodent bone	2			GII--God K '99 D2 nen-k'awil nen k'awil

** Although the Distance Number is correct, it was added to the Initial Series Date rather than subtracted in the proper way. The intended 819 Day Count station is 1.18.4.7.1 1 Imix 19 Pax.

Temple of the Foliated Cross 107

Episode 2

		C	D		
	1 katun	3			14 tuns
	14 uinals	4			0 days (1.14.14.0)
'99 C5 hu-li-ya huli(y) after he arrived	he had been born	5			Rodent bone '99 D6 ch'o-ko ch'ok child / sprout
'99 D2 nen-k'awil nen k'awil	GII--God K	6			the "divinity"
	'99 C7 / 'i(wal)-tzutz-ha i(wal) tzutzah and then it was completed	7			'99 D6 ma-ta-wi-la matawil at matawil 2 baktuns (2.0.0.0.0)
	and then they were completed	8			3 Uayeb
	[on] 2 Ahau	9			'99 D9 k'uh k'uh the god(s)
	she let	10			"Beastie" '99 D10 ma-matan-na matan "gift" (?)
'99 C10 nal-hem-na' hemnal na' valley lady	title/ Lady	11			Ahau
'99 C11 k'uh-ma-ta-wi-la k'uh matawil holy Matawil	Blood Divinity				

108 Temple of the Foliated Cross

Episode 3

'99 C12 / 'u-ti-ya
it had come to pass
uti
it happened at

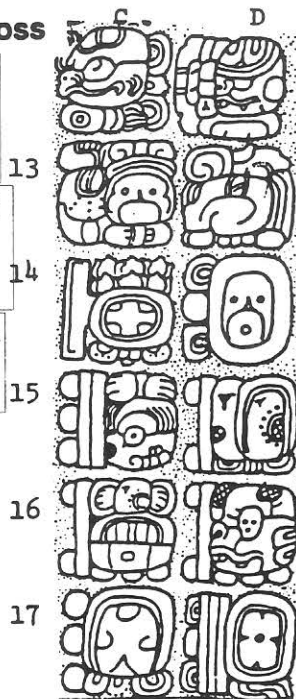
'99 C13 / wi-tzi-sak-nich-ki
witz'-nal
witz sak nichik
mountain, white flowers

GII '99 C14 / nah-?-k'an-la
nah ? k'anal
building ? yellow

13 Mac (1.18.5.4.0)

7 katuns

4 uinals



"he was born"
as an undeciphered metaphor

????

on 1 Ahau

7 baktuns

7 tuns

16 days

'99 D12
yax-ha-li
yax hal
first true(?)

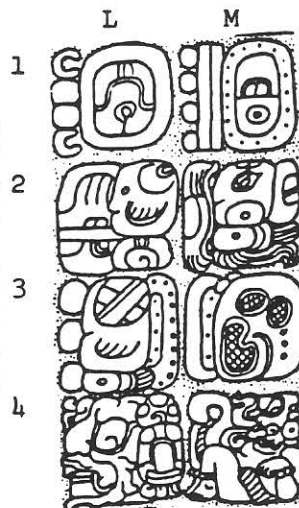
'99 D13
nal-la
nal
place

[until] 2 Cib

'99 L2 / pu-lu-yi
puluy
it was burned
pi-li-?? (pil-??)

'99 L3 / ox-lu-ti-k'uh
ox lut k'uh
Triad IG
the three companioned gods

GIII



14 Mol (9 12.18.5.16)

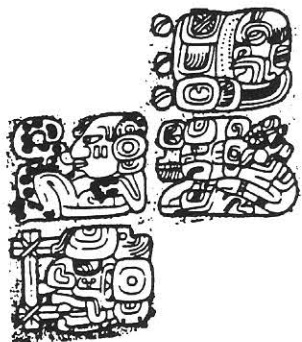
u chi-ti-ni-il (u chihlanil)

'99 M3
'u-ne-ne
unen
the mirror/child of

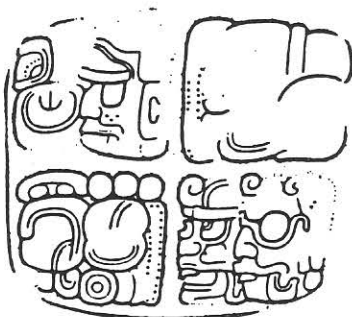
GII

'99 M4
nen-kawil
nen k'awil
mirror/baby k'awil

'99 M2
'u-chi-li-ti-ni
uchilitin (uchitinil?)
the reclining place,
augury place of



Tikal Stela 26



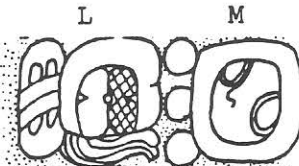
Naranjo, Hierogl. Stairs



Caracol
Stela 16

'99 L5 / **ta-k'in-ni**
ta k'in
 in one day (one day later)
on the day

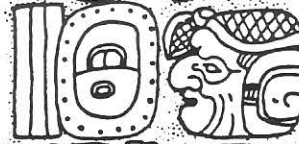
5



3 Caban

6
 15 Mo1 (9.12.18.5.17)

6



he dedicated

'99 M6
hoy
hoy
 it was made proper

Mah K'ina

'99 L7
k'inich
k'inich
 sun-faced (?)

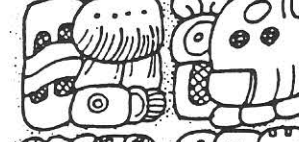
7



K'uk'-na (Mah K'ina K'uk' temple)

ta otot (in the house)

8



title

'99 M8
ch'a-ho-ma
ch'ahom
 the scatterer

Mah K'ina Chan-Bahlum

9



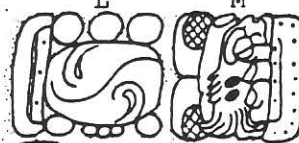
Ahau of Palenque

'99 L9
k'inich-kan balam-ma
k'inich kan balam
 Sun-faced Snake Jaguar

'99 M9
k'uh-ahaw-mat-wa
k'uh[ul] mat ahaw
 holy Palenque lord

'99 L10
'u-'ox-tal-la
uoxtal
 the third time

10



'99 M10
'u-tzak-k'uh
utzak[a(w)] k'uh
 he conjured the god
 he let blood

[on] the third day

'99 L11 / **nu-ya-ahaw-chan**
nu chan yahaw
 ? sky, the lord of
 qualification of the

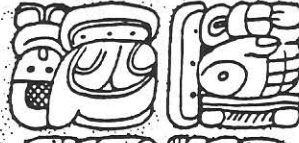
11



'99 M11 / **itz'at-ta**
itz'at
 wise man (artist?)
 blood-letting event

with an obsidian lancet

12



he took (or held) the bundle

'99 L12 / **tu-'u-ch'ab-ak'ab**
tu ch'ab [ta] [y]ak'ab
 in the creation, in the darkness (?)

13



'99 M12 / **'u-hun-k'al-'ah**
uk'alah hun
 the headband tying of

his blood

Ahpo of Palenque

14



Mah K'ina Chan-Bahlum

'99 L13 / **'u-k'uh-li**
uk'uhil
 of the god of

'99 M13
k'inich-kan-balam-ma
k'inich kan balam
 Sun-faced Snake Jaguar

'99 / L14
k'uh-ahaw-mat
k'uh[ul] mat ahaw
 holy Palenque lord

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14 L M

15

16

17

chaan tan
Sky-center

'99 L15
chan-na-kun-na
chan kun
sky seat

6 Sky

'99 L16
wak-chan-chak?
wak chan chak?
six sky chak

Blood seat Ahau
(lord of the
place of power???)

'99 M14 / 'u-ti-ya-lakam-ha'
uti(y) lakam ha'
it happened at the big water

ut-ix te-naab
after it had come to pass in the water

'99 M16
?? tu-kun-na
tu kun
in the seat of

Ox-Bolon Chac-Xib Chac (GI)

'99 M17
k'uh-ahaw-nal-chum?-la
k'uh[ul] chumnal ahaw
holy seating place ahaw

This phrase functions to clarify the DN of 3 days which must be counted from 2 Cib rather than from 3 Caban, the immediately preceding event. This passage must, therefore, reiterate the event or give additional information about this earlier event. GI of the Palenque Triad appears to be the subject, suggesting that the Triad gods are also the subjects of the "inverted-sky" event.

17

4 days, 6 uinals

9 tuns

M-N1

2

3

4

5

he had been born

'99 M2 / siy-ha-hi-ya
siyahhi(y)
after he was born

'99 M3
tu-'u-ba
tu uba(h)
on/for him

of the succession

'99 M4 / k'inich-kan balam-ma
k'inich kan balam
Sun-faced Snake Jaguar
Mah K'ina Chan Bahlum

[on] 8 Oc

Episode 4

and 2 katuns ago

'99 N2 / 'i-hun-k'al
i(wal) k'al hun
and then the headband was tied
until he took the bundle

'99 N3 / bak-way-la-ya
bak wayal
Palenque (bone) shaman (way)

bac balam ahau

'99 N9 / k'uh-ahaw-mat-wa
k'uh[ul] mat ahaw
holy Palenque lord

Blood Palenque Ahau

3 Kayab (9.12.11.12.10)

9.10. 2. 6. 6 2 Cimi 19 Zotz'

2. 9. 6. 4

9.12.11.12.10 8 Oc

3 Kayab

birth

age

accession

		M	N	
	6			and 6 tuns ago
6 days, 11 uinals				
'99 M7 / chum-[mu]-la-hi-ya <i>chumlahi(y)</i> after he was seated	7			ta ahau-le as Ahau
he had been seated				
'99 M8 / 'i(wal)-pu-lu-yi <i>i(wal) puluy</i> and then it was burned	8			'99 N7 / ta-ahaw-le / <i>ta ahawle(l)</i> in reign (the ahawship)
iwal pil-??				u chi-ti-ni-il (u chihtanil)
'99 M9 / ox-lu-ti-k'uh <i>ox lut k'uh</i> Triad IG the three companioned gods	9			'99 N8 / 'u-chi-li-ti-ni <i>uchilitin (uchitini?)</i> the reclining (augury) place of
				GI
GII	'99 M10 nen-kawil <i>nen k'awil</i> mirror/baby k'awil	10		'99 N11 k'inich-ahaw?-wa GIII <i>k'inich ? ahaw</i> "K'in Ahaw"
GIV / GV	'99 M11 'ik-way-chak <i>ik way chak</i> black companion spirit chak	11		GVI
GVII (Hun Ahau)				'99 N11 God A
'99 M13 / k'inich-kan balam-ma <i>k'inich kan balam</i> Sun-faced Snake Jaguar	12			he took part in an event
Mah K'ina Chan-Bahlum				'99 N12 ma-tan (ta?)-ha <i>matanah (matah?)</i>
	13			

This restatement of the 2 Cib event includes not only the names of the Palenque Triad, but also 4 additional deity names. It is also in the form of a couplet in the second part of which Chan-Bahlum is named as the agent, suggesting that he acted throughout this ritual as the gods of the Palenque Triad.

112 Temple of the Foliated Cross

		M	N	
	13			'99 N13 chan-lahchan-winik-hi-ya chan [k'in] lahchan winikihi(y) It was after 4 days, 12 winals 4 days, 12 uinals
and 1 tun	14			'99 N14 / 'u-to'ma u to-?? (future event) utom that it will come to be
8 Ahau 8 Uo (9.13.0.0.0) '99 M16 / 'i(wal)-'u-ti cha'-kib i(wal) ut cha' kib when it came to be 2 Kib and then it came to pass 2 Cib	15			the 13th katun
	16			'99 N16 'i(wal)-pat-la-ha i(wal) patlah when it was made (done?) and then they did it
'99 M17 'u-hun-tan-na uhuntan the cherished one of the children of (mother)	17			'99 M13 / k'inich-kan-balam-ma k'uh-bak-wa k'inich kan balam k'uh[ul] bak ahaw K'ina Chan-Bahlum Ahau of Palenque. Sun-faced Snake Jaguar, Holy Palenque Lord

The TFC inscription closes with a passage that locks all of the historical events to the katun ending 9.13.0.0.0, which was probably the dedication date of the Group of the Cross. Although the count indicator and event indicator are those usually associated with posterior rather than anterior events, the 2 Cib event is clearly recorded both by the DN and by the tzolkin position. The event however is not the expected "inverted sky," but rather it is the T79 anniversary event found on the TFC jambs and alfardas and in the TS restatement of the 2 Cib event (TS: N14). The presence of this verb with the specified day 2 Cib supports the identification of the Te' Naab Chaan events as clarifications of the base of the ambiguous DN of 3 days. On the TFC and TS, GI and GIII are named as agents of this event, but here their names are not specifically recorded. Rather they are named with the glyph that usually records the relationship between children and mother, but here the children are the gods, and the mother is Chan-Bahlum. This same odd relationship occurs elsewhere in the texts of Palenque where blood-letting is specifically recorded or known to have occurred within the context of the recorded event. This relationship seems to reflect the function of Maya rulers as "nourishers" of the gods through the act of blood-letting.

[on] 8 Oc

3 Kayab (9.12.11.12.10)

he became *zac winik*

of the succession

Mah K'ina Chan-Bahlum

the mirror (or reflection)
of the succession

the memorial of

Bahlum-K'uk' I

the ahpo of ????

pi-bi-nah

yo-to-ti (y-otot "his house")

the blood of

Ah pitz, Bac Balam-ahau

Mah K'ina Chan-Bahlum

Blood Palenque *Ahaua*



'99 E3 / **sak-hun-k'al**
k'al sak hun
the white headband was tied (held?)

'99 E4 / **tu-'u-ba**
tu ubah
on (for?) him

'99 E5 / **k'inich-kan-balam**
k'inich kan balam
Sun-faced Snake Jaguar

'99 E6 / **'u-he-le-wa**
uhele(w)
he changed it

'99 E7 / **'u-k'a-li**
uk'al
the doorway of

'99 E8 / **k'uk'-balam**
k'uk' balam
Quetzal Jaguar (I)

'99 E9 / **ko-ahaw-to-tan**
tok tan ahaw
cloud center lord

'99 F1 / **pi-bi-na-'ah**
pibnah
sweat bath (oven building)













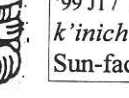
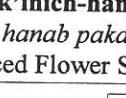
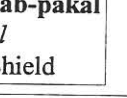

'99 F3 / **'u-k'uh-li**
uk'uhil
of the god of

'99 F4 / **'ah-pi-tzi-la-wa-la-bak-way-la**
ah pitzlawal bak wayal
the ballplayer, Palenque (bone) shaman
(spirit companion)

'99 F5 / **k'inich-kan-balam-ma**
k'inich kan balam
Sun-faced Snake Jaguar

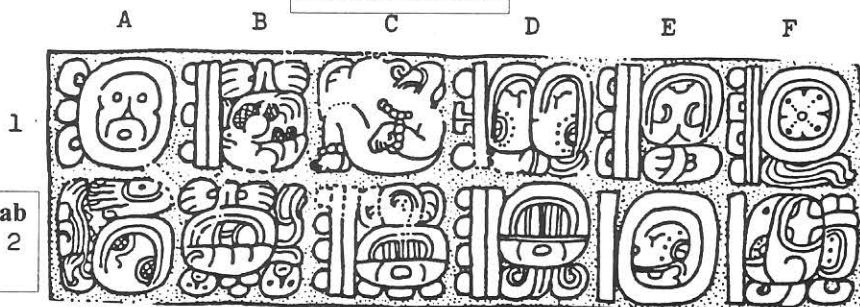
'99 F6 / **k'uh-ahaw-mat-la**
k'uh[u]l mat ahaw
holy Palenque lord

114 Temple of the Foliated Cross

G1		auxiliary verb (he went)	'99 G1 / 'u-ba ubah it is the image of
2		ta och le as "enterer" of the succession	'99 G2 / ta-'ok-te'-le ta okte'le(l) in the pillarship
3		name or title (Chan-Bahlum)	'99 G3 / ba-ch'o-ko ba ch'ok [of] the first child (sprout)
4		name or title	'99 G4 / kun-? kun ? ?
5		the noun of	'99 G5 / 'u-ko-bo-wa ukobo(w) he begot him
6		????	'99 G6 / chak-? chak ? big (or red)
7		GVI	'99 G7 / nu-lahun ? nu lahun GVI ?
8		????	'99 G8 / ma-'il-hi ma il[a]hi it was not witnessed
9		he was displayed as God K**	'99 G9 / k'awil-ch'am-xa-la chamax k'awil the taking of the k'awil
			
			
			
			
			
			
			
'99 H1 / 'u-nich-li unichil the child of (father	H1-K1		'99 J1 / k'inich-hanab-pakal k'inich hanab pakal Sun-faced Flower Shield
'99 I1 / ho'-k'atun-ahaw ho' k'atun ahaw the five k'atun lord		the child of [father]	'99 K1 / k'uh-ahaw-mat k'uh[ul] mat ahaw holy Palenque lord
		the 5 katon ahau	
		Mah Kina Pacal	
		Ahpo of Palenque	

Temple of the Foliated Cross 115

'99 C1 / **nen-k'awil**
nen k'awil
child/mirror k'awil



'99 A2 / **'u-pan(?)**-kab
'upan kab
he was born

'99 B2 / **ma-ta-wi-la**
matawil / at matawil

'99 H1 - **na-te'**-
k'an-na
na te' k'an

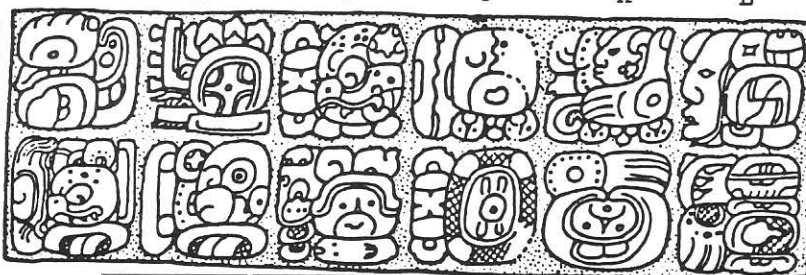
'99 I1 / **k'inich-**
kan-balam-ma
k'inich kan balam
Sun-faced Snake
Jaguar

'99 J1 / **bak-way-la**
bak wayal
Palenque
(bone) shaman

'99 K1
ya-k'uh-na-yal-la
yal k'uh[u]l na'
child of the holy woman

'99 G1 / **och-te'**(?)-
na-ha / och ?
he entered ?

'99 G2
'u-pi-bi-nah-li
u pibil nah
the sweatbath
(oven) building of



'99 L1 / **na'-ahaw-**
tz'ak-wa
na' tz'ak ahaw
lady governor lord

'99 L2 / **lakam-ha'-**
chan-kun / lakam
ha' chan kun
big water sky seat

'99 H2
'u-k'u-li
uk'uhil
the god(s) of

'99 I2
'u-nich-li
unichil
the child of

'99 J2 / **k'inich hanab**
pakal / k'inich hanab
pakal / Sun-faced
Flower Shield

'99 K2
pat-la-ha
patlah
it was built at

A1 [on] 1 Ahau

B1 13 Mac (1.18.5.4.0)

A2 [he] touched (or experienced)
the earth (was born)

B2 the divinity

C1 GII— God K

D1 [it was] 7 baktuns

C2 14 katuns

D2 14 tuns

E1 11 uinals (should be 10)

F1 12 kins (7.14.14.*10.12)

G1 he did the "house"
event

H1 GII by title or alternative name

G2 u pi-bi-na-il (u pibnal)

H2 the blood of

I1 K'ina Chan-Bahlum

J1 Bac Balam-ahual

I2 child of [father]

J2 K'ina Pacal

K1 child of [mother]

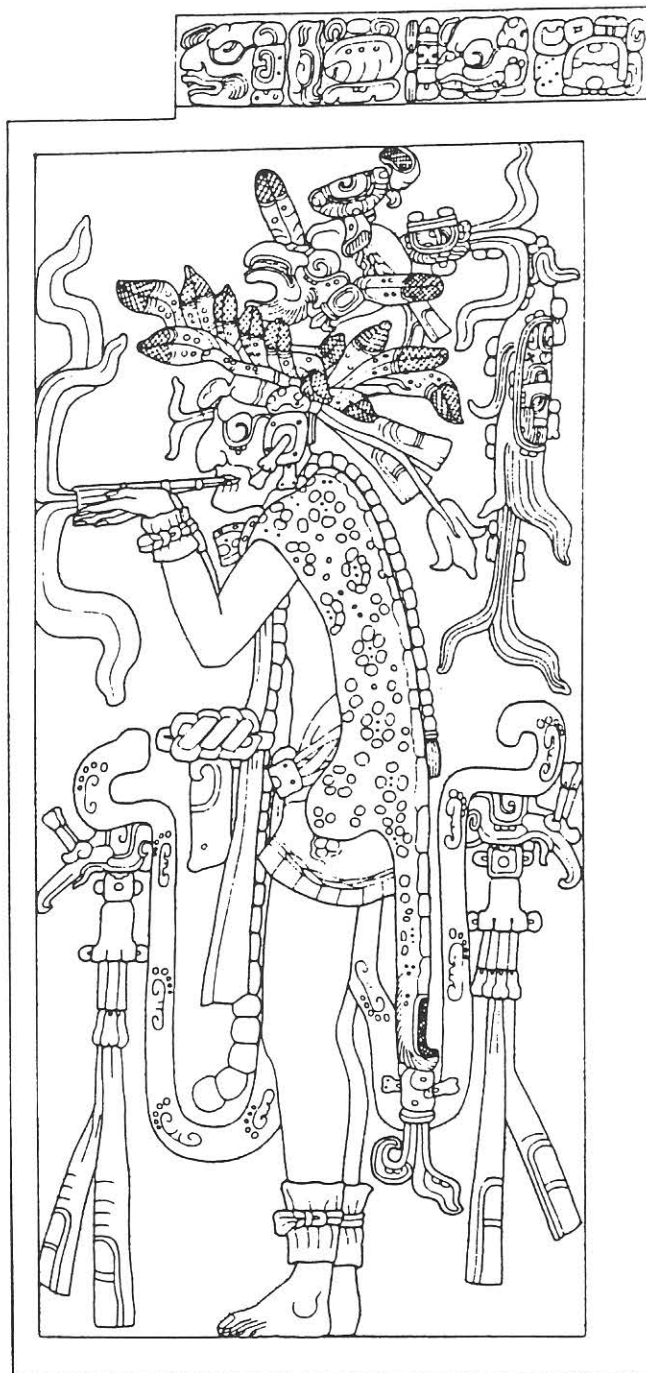
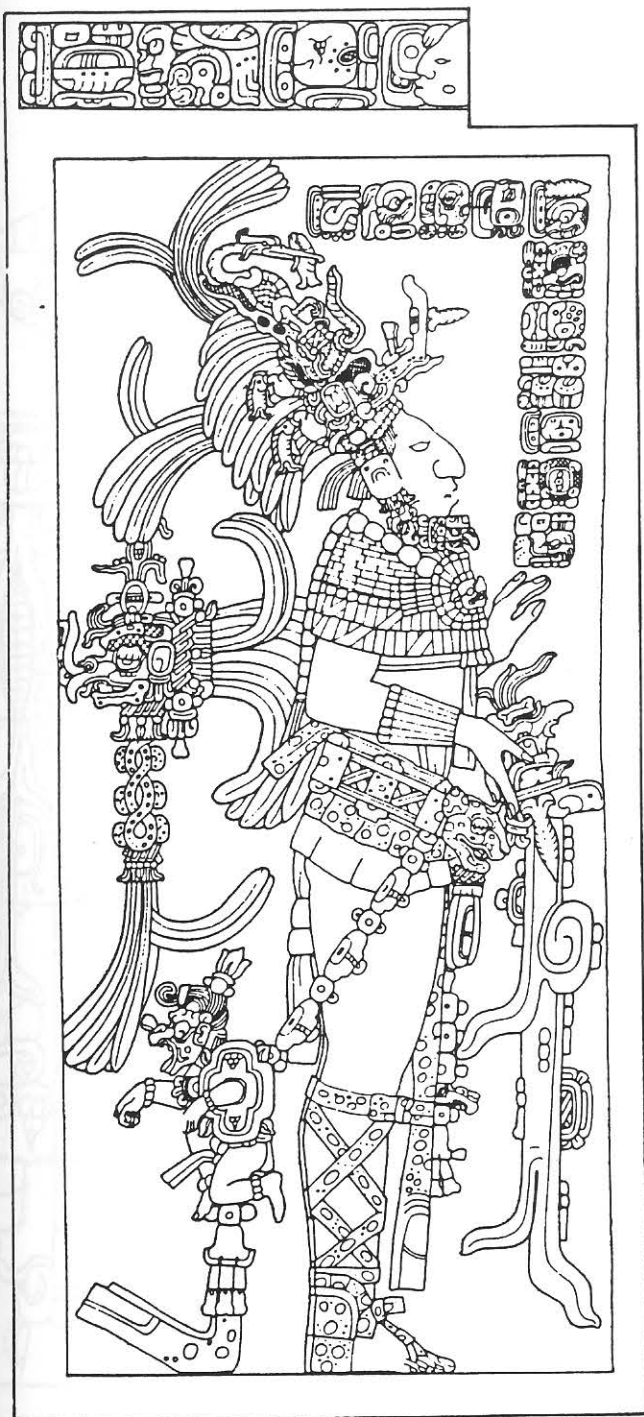
L1 Lady Ahpo-Hel

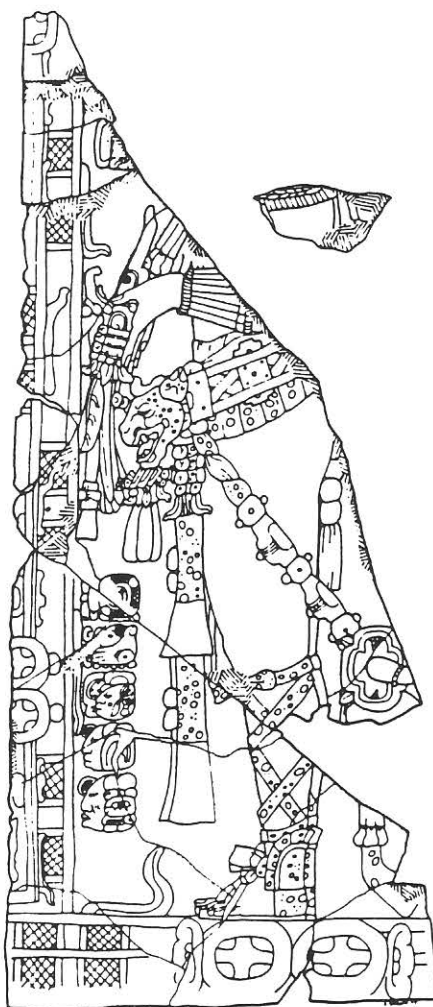
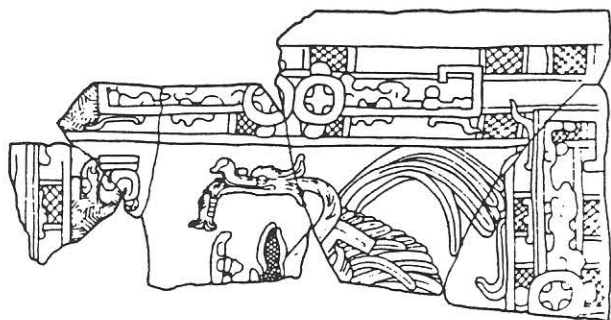
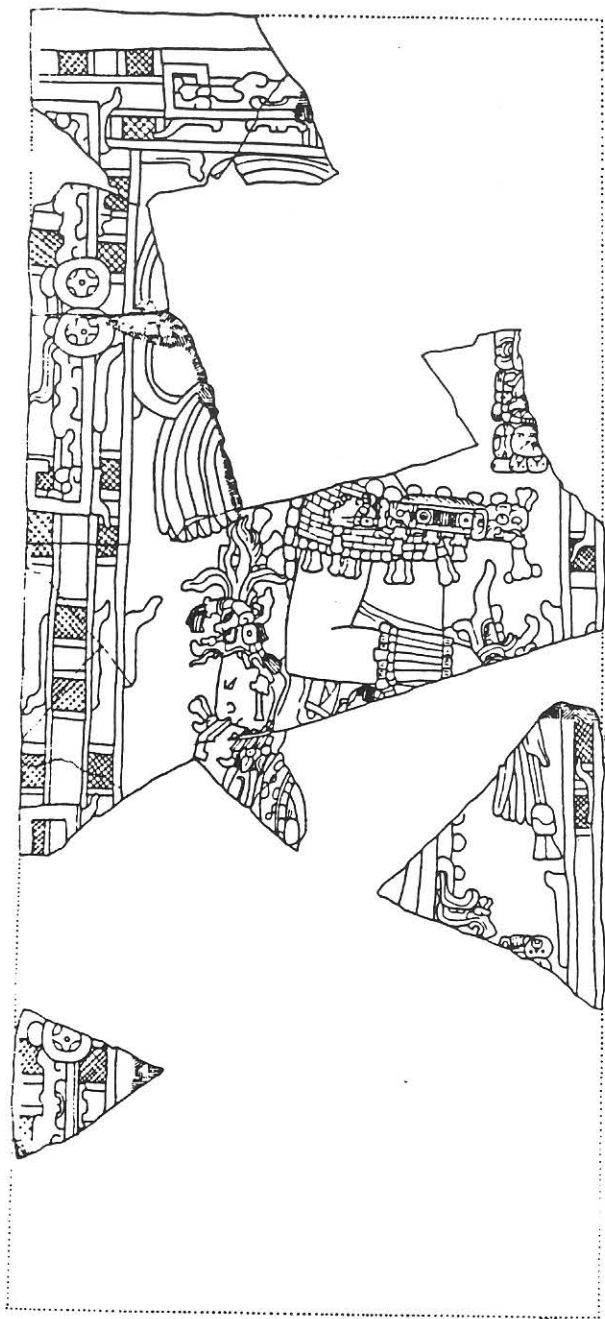
K2 the anniversary event took
place in

L2 te' naab chaan (the world)

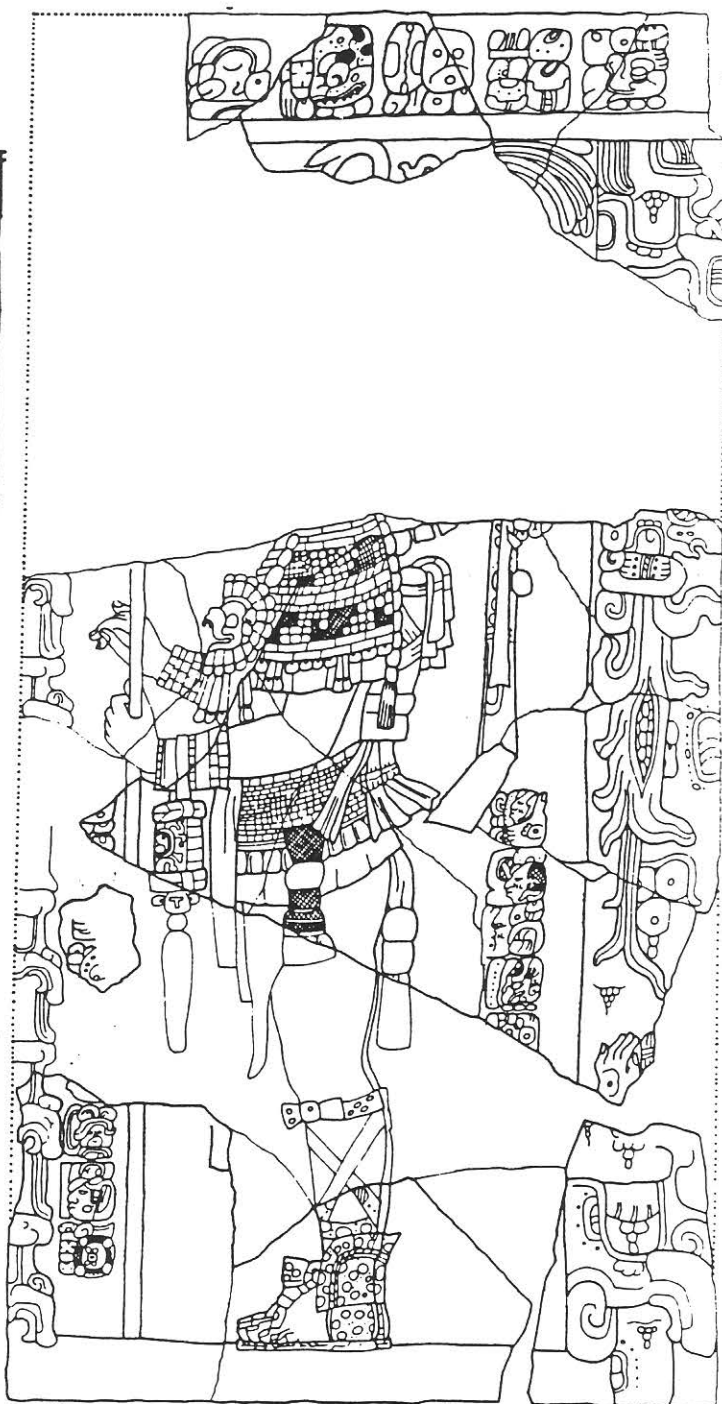
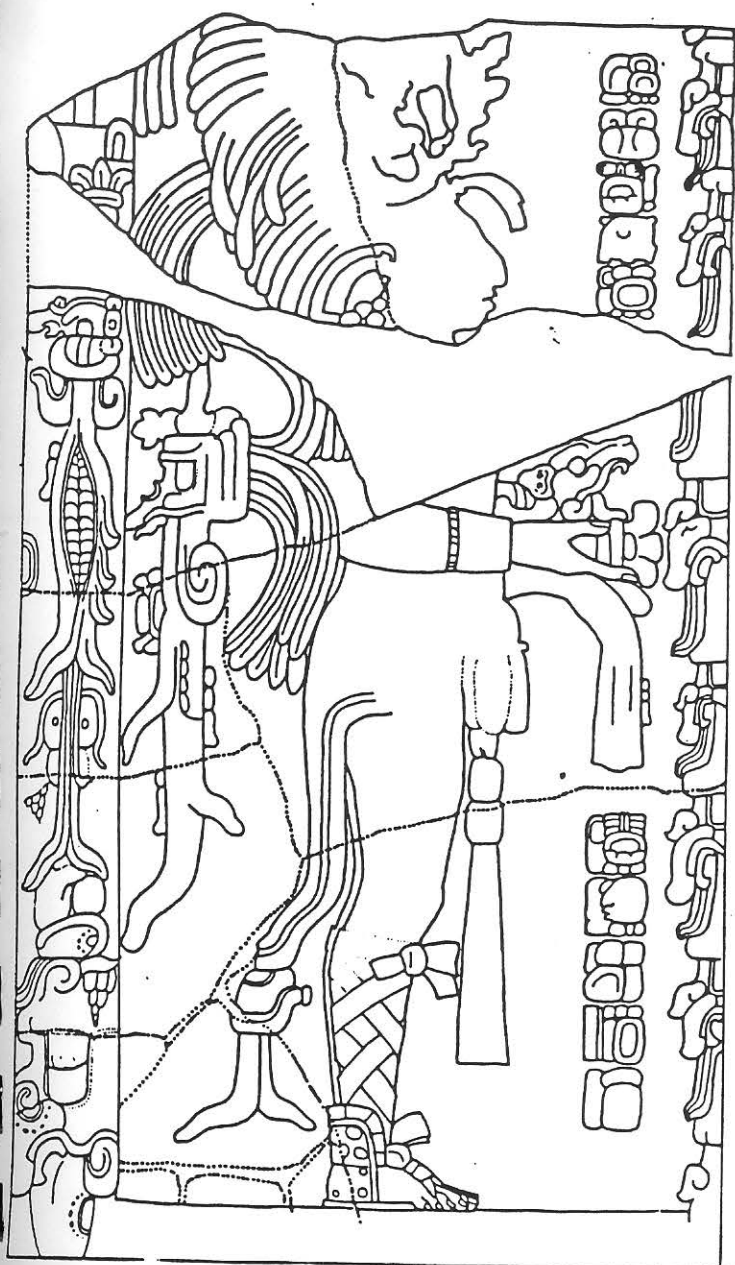
	A	B
[on] 5 Eb	1	G3 was in office
5 Kayab (9.12.19.14.12)	2	11 days ago the moon was born
3 lunations had ended	3	'99 B2 / buluch-hu-li-ya <i>buluch huli(y)</i> It (the moon) arrived 11 days ago
'99 A3 / 'ox-hol (bak?)-'uh(?) -k'a(l) <i>k'a(l) ox hol uh</i> the 3rd skull moon was finished	4	Glyph X (the patron of the lunation??)
Glyph B		'99 B3 / chum(?) cham <i>chum(?) cham</i> seated death the lunation had 29 days
'99 A4 / 'u-k'uh-k'aba <i>uk'uh[ul] k'aba</i> was the holy name of	5	'99 B4 / k'al-bolon <i>k'al bolon</i> the twenty-nine
11 days, 7 uinals	6	and 1 tun ago
he set (the 819-day quadrant) God K	7	East / [on] 1 Imix
'99 A6 / wa'-hi <i>wa'[la]hi(y)</i> it was set up	8	'99 B6 / lak'in-hun-imix <i>lak'in-hun-imix</i> in the east on 1 Imix Bolon Muluc Na (9-Muluc house)
19 Ch'en (9.12.18.7.1) he took part in the "house" event	9	the NOUN of
'99 A7 / bolonlahun-ch'en-och-te'-nah <i>bolonlahun ch'en och te' nah</i> 19 Ch'en it was entered	10	'99 B8 / 'u-ku-nu-li <i>ukunul</i> the conjuring place of
end of house name		Rodent-bone title/ Na ho Ahpo chaan
'99 A8 / 'u-k'uh-k'aba <i>uk'uh[ul] k'aba</i> was the holy name of	11	'99 B9 / ch'o-ko na-ho-ahaw-chan-na <i>ch'oko na ho' chan ahaw</i> the child (sprout), first 5-sky lord
GII (God K)		in 8 days, 3 uinals
'99 A9 / nen-k'awil <i>nen k'awil</i> mirror (baby) k'awil	12	'99 A10b / k'inich-ka-kan balam-ma <i>k'inich kan balam</i> Sun-faced Snake Jaguar
the child of [mother] Mah K'ina Chan-Bahlum		8 Uo (9.13.0.0.0) chum tun (the tun seating)
'99 A10a / 'u-hun-tan-na <i>uhuntan / the cherished one of</i>		
u to-??? (future event marker)/ 8 Ahau		
'99 A11 / 'u-to-ma waxak ahaw / utom <i>waxak ahaw / it will come to be 8 ahaw</i>		
13 katuns		
		'99 A12 / pat-la-ha lakam ha' the event was throughout <i>patlah lakam ha'</i> <i>te? naab</i> (the earth) it was built (made) at big water

117 Sanctuary Panels from the Temple of the Cross





119 Sanctuary Panels from the Temple of Sun







Addenda (1987):

The Sanctuary Jamb Panels

The texts of the Group of the Cross are completed in each temple by two panels mounted on the outer walls of the entrance to the interior sanctuary. These panels record two events, but in opposing patterns. In the TC, the west panel (first in reading order) records both events. The text begins with a DN of "tenth day" and then the event from which it is to be counted. Written as *yo-och-te a-cu-la* which should be read as *y-och te acal*, it is not accompanied by a date and thus must occur on one of the days already recorded on the interior panel: these dates correspond to Chan-Bahlum's heir-designation, his accession, the 2 Cib 14 Mol series, or the 5 Eb 5 Kayab anniversary. The last date can be eliminated, I think, because it occurs only on the *alfardas* and the door jambs. The heir-designation is a possibility since it is written with *och-le* as the office on the Tablet of the Sun. However, *och* simply means "to enter" or "to become"; without the specification of the office as that of heir, the verb does not by itself indicate that rite. Furthermore, the glyph that follows it is composed of T228 *ah* attached to a turtle head *ac* which has cauac *cu* markings infixed, perhaps as a phonetic complement. The T178 *la* suffix appears to be derivational giving the word *acal*. The Cordemex list the root *ac* as *asentar* "to seat or sit down." Since one of the most common ways of recording accession in the inscriptions is *chum* "to be seated," the verbal phrase *och-te acal* seems best paraphrased "he became seated," and the event from which the ten days is to be counted should then be Chan-Bahlum's accession.

The event which took place ten days later appears with the *iwal* "and then" prefix. The main sign is a *chi* hand followed by *wa*, which may be either a phonetic complement or inflectional suffix. *Chu* means "to suckle" in Yucatec, but I think it unlikely that this term was intended here. And I have found no meaning in Chol for *chi* which appears to fit the context. However, we have some hints as to the meaning of this action for it is followed by two names--U-K'ix-Chan, the "Olmec" ancestor recorded on the interior tablet, and Chan-Bahlum himself. With two names in a row like this, one must be the patient and the other the agent. In the VOS word order of the inscriptions, the patient must be U-K'ix-Chan and the agent Chan-Bahlum, an interpretation supported by the scene. There, Chan-Bahlum stands in the most orthodox of Maya costumes, wearing a *chan* "snake" with a stingray spine attached to the muzzle as his name. He wears the name of the legendary ancestor in his headdress (David Stuart first noticed this name).

DN	Event 1	Event 2 Patient	Agent
			
the tenth day	<i>y-och te acal</i>	and then ???	U-K'ix-Chan Chan-Bahlum <i>Bac le</i> <i>Balam-ahau</i> Ah Pitz



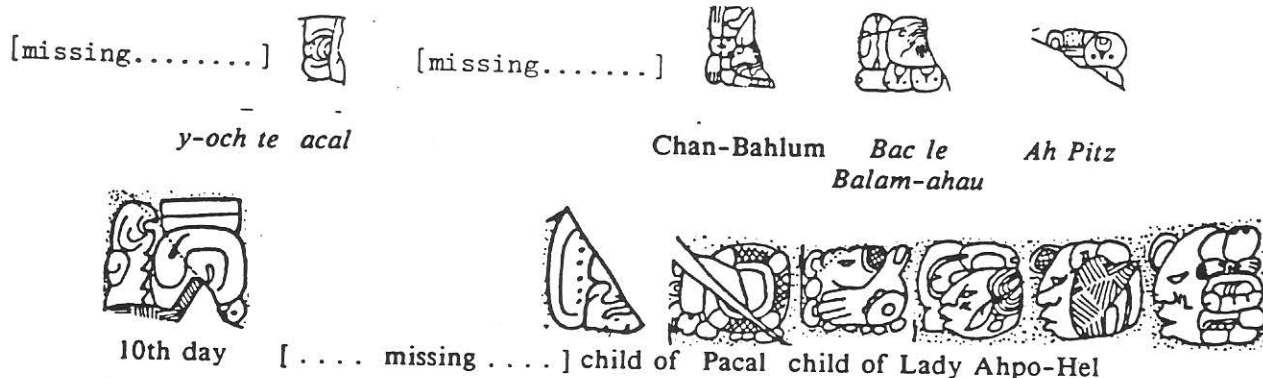
the child of (father) Pacal Blood Palenque *ahau*

121 The Outer Sanctuary Panels

Addenda (1987):

The Sanctuary Jamb Panels of the TFC:

In the TFC, the two events of the TC panel are repeated, but they are split, one to each panel. Both panels are fragmentary so the texts must be reconstructed from minimal data. The north panels has only the lower left fragment of the *acal* glyph, but it clearly once recorded the *y-och te acal* event, perhaps with a Calendar Round which has not yet been found. The verb is followed by Chan-Bahlum's names and titles. The south panel continues the text with the same DN of ten days. The verb and the names of U-K'ix-Chan and Chan-Bahlum are missing, but the lower left fragment of the "child of father" glyph is still visible above Chan-Bahlum's hand. The presence of a parentage statement is confirmed by the "child of woman" glyph which follows Pacal's name. The mother is Lady Ahpo-Hel, who is known to be Pacal's wife rather than his mother, thus confirming that his name is also in a parentage statement.



The Sanctuary Jamb Panels of the TS:

Only fragments of the north (second) panel have been found in the TS. We can confirm that the inscriptions ended with Chan-Bahlum and his parentage statement. Waldeck's drawing of the south panel was published by Maudslay, but the glyphs are not good enough to justify an interpretation. However, the costume worn by Chan-Bahlum on the south panel clearly repeats the west panel of the TC, suggesting that the same event was recorded in the TS.

A. GI, born on 1.18.5.3.2 9 Ik 15 Ceh

TC: C17-D17



until he was born, title (the divinity?)

TC:
El-F3



on 9 Ik 15 Ceh



he experienced the divinity
the earth



the blood of "Lady Beastie"

TC:
alf.
Al-
C1



on 9 Ik 15 Ceh



he experienced GI the divinity
the earth



B. GII, born on 1.18.5.3.6 13 Cimi 19 Ceh



on 1.18.5.3.6

13 Cimi 19 Ceh

he was born

GIII

TS: Al-D6



TS: C7-D13

1.18.5.3.6 after

4 Ahau 8 Cumku



he was born the divinity blood of



"Lady Beastie"



on 13 Cimi 19 Ceh

he experienced the divinity [GIII—the personal name is missing]
the earth

The births of the three gods of the Palenque Triad are recorded in the left sides of the main tablets and the alfardas of each of the Temples of the Group of the Cross. On the Tablet of the Cross, the birth of GI is recorded with the "birth" frog in the first record of the event, and by a metaphorical record of birth in the second. The portrait head of GI does not appear on the main tablet, but the identity of the person born is confirmed by the presence of the GI head in the alfarda text which also records this 9 Ik birth date. The birth of GIII is recorded as the Initial Series date of the TS where the "birth frog" appears in the first and second clauses of the text. However, the same metaphorical phrase appears in the alfarda text where the event is written as a hand touching a cab-"earth" sign. In the second example above, cab is written not as a logograph, but as a phonetic compound composed of the

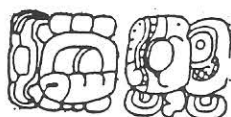
123 Comparative Analysis: Birth Expressions of the Palenque Triad

C. GII, born on 1.18.5.4.0 1 Ahau 13 Mac

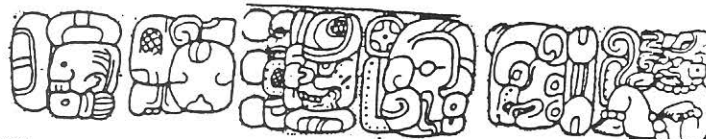
TFC: A1-D2



on 1.18.5.4.0
1 Ahau 13 Mac



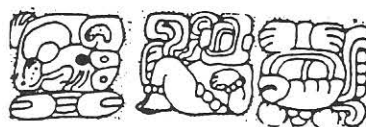
the he was born
third



GII



he was born



GII the divinity

TFC: C5-D6



On 1 Ahau 13 Mac

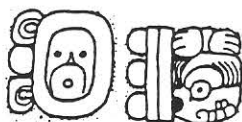


he experienced
the earth



the divinity GII

TFC: alf, A1-C1



1 Ahau 13 Ahau



"he was born"



GII

TFC: D12-C15

signs ca and ba. This metaphorical phrase from all three alfardas and the TC examples still survives in modern Chol where birth is described as il pañumil "to see the world." Furthermore, in Chol any of the senses, such as sight, hearing, touch as well as "experience," can be used in this metaphor. The glyphic version shows a hand touching the earth written either logographically or phonetically. In the birth records of all three Triad members, they may be recorded with recognized name phrases, or they may be recorded with a title glyph T74:565:178. No satisfactory reading has yet been proposed for this title or attribute, but it must record some characteristic shared by the Triad gods, by their mother, but later rulers of Palenque, and by the bird variant of the Palenque EG, which can substitute for T565 in this title.

Lounsbury in a series of articles published in the Palenque Mesa Redondas has discussed the birth dates and names of the Triad gods. He has shown that the birth date of the mother of the Triad was contrived to be "like-in-kind" numerologically to the birth date of Pacal, the father of Chan-Bahlum. The descent of GI and GIII from Lady Beastie, this ancestral goddess, is explicitly stated in the second and fifth examples in the comparison, but the descent of GII from this creator goddess and her husband GI, the First, is implied by the same kind of numerology that relates Pacal and the Mother Goddess as the following arithmetic shows:

12.19.11.13. 0 1 Ahau 8 Muan
1.18.13. 9. 0
1.18. 5. 4. 0 1 Ahau 13 Mac

-8.5.0, birth of GI the First
DN to birth of GII
birth of GII

Comparative Analysis: Birth Expressions of the Palenque Triad 124

1.18.13. 9. 0 = 278,460 days = $2^2 \times 3^2 \times 5 \times 7 \times 13 \times 17$ or

340 (819) = 819 Day Count

4 x 85 (819) = the Greater 819 Day Count cycle

1071 (260) = the tzolkin

764 (364) = the computing year

357 (780) = 3 tzolkins and synodic year of Mars

119 (2340) = 6.9.0 ehivh hstmonixrd yhr Nine Lords of the Night with the tzolkin; corrective foreshortening of the Venus cycle.

30940 (9) = Ning Lords of the Night





153 (1820) = 7 tzolkins or 5 computing years used in the Dresden and Paris Codices.

GI the First and GII are "like-in-kind" as are Pacal and the Mother Goddess, and this "like-in-kindness" implies a more than coincidental kinship relationship. The Triad Gods are the children of GI the First and Lady Beastie, both of whom were born before the beginning of the current era.

Lounsbury, which very strong evidence, has suggested that GI is the Classic proto-type of Hunahpu and that GIII is Xbalanque. There is also very strong circumstantial, glyphic, and linguistic evidence that GII was called Tahil or "Obsidian Mirror" and was probably the proto-type of Tohil.

As more detailed studies are completed of the Triad, I feel certain that Lounsbury's identifications will be proven correct, but enough evidence now exists in epigraphy and iconography to assert the central and critical importance of the Triad gods to Classic rulership and religion. David Friedel and I have identified the earliest occurrence of GIII as the central mask at Cerros, dated at 50 A.D., and Friedel has made telling argument that the Cerros complex represents the appearance of a critical unifying cosmology that was the basis of Classic world view and government structure. GII makes his first known appearance on Tikal, Stela 4 where it floats as an ancestral god above Curl-Snout. GI is a featured image on Early Classic incensarios, and plays a critical part in royal and funerary iconography throughout the Classic period. These three gods are a fundamental part of Classic religion and cosmological structure, and in the Group of the Cross, Chan-Bahlum implies effectively that the Palenque dynasty is directly descended from these three gods and their parents.

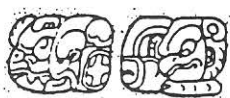

125 Comparative Analysis: Heir Designation

1. TC: G1-K6    




9 Akbal 6 Xul he was pyramided Chan-Bahlum by child of child titles Pacal of Lady Ahpo-Hel

2. TS: E1-H1   



9 Akbal 6 Xul he was ta oc te pyramided Chan-Bahlum (by title)

3. TFC: [deleted] G1-G8  

auxiliary verb ta oc le Chan-Bahlum by titles

4. TS: P2-P4   



12 Ahau 8 Ceh he took ta oc le office Kan-Xul I

5. TS: P6-P7   [subject deleted—Chan-Bahlum]

9 Akbal 6 Xul he took office

6. TS: Q7-Q10   

the 5th day later oc te k'in-k'in Chan-Bahlum

7. TS: P11-Q13  

it was 6.2.*17

2 Cimi 19 Zotz' since he was born until he entered [subject deleted]

8. TFC: G9-K1  

he was displayed as God K the the 5 katun ahau Mah K'ina Pacal child of Lord of Palenque

Comparative Analysis: Heir Designation 126

EVENT I: THE HEIR-DESIGNATION OF CHAN-BAHLUM

Four historical events are featured in the Group of the Cross: the heir-designation of Chan-Bahlum; his accession; the 8th tropical year anniversary of his accession; and the 75th tropical year anniversary of the accession of his father Pacal. Of these events, the record of the heir designation is the most redundant, and it is the featured event of the Tablet of the Sun. A number of semantically parallel expressions are used to record this heir-designation event. In the main text of the Tablet of the Sun, the act of heir-designation is recorded as a "mirror-in-hand" (examples 4 and 5) followed by a glyph which records the office into which Chan-Bahlum and his ancestor, Kan-Xul I, was placed. The mirror seems to be a reference to God K, but "mirror" appears in royal titles and as the verb for to succeed in office in several Mayan languages. The office is recorded (example 4) with the locative ta, the head that appears as the day sign oc, and T188, the sign which records "succession" in other accession phrases. The oc head that records the office as a noun in examples 2, 3, 4, and 8 occurs as the main verb in examples 6 and 7; for various linguistic and epigraphic reasons, this oc head seems most likely to correspond to the term ok/och which means "to enter" and "to become" in most Mayan languages. The office and act of heir-designation seem to have been characterized, therefore, as an "act of entering the succession" of Palenque.

It is particularly interesting to compare the various ways in which this heir-designation event was recorded in these highly redundant passages. "To take office as enterer into the succession" has been discussed, but in example 5 the action is recorded as och te k'in-k'in "he became the sun." Examples 1 and 2 feature a pyramid glyph as the main verbal sign, almost surely as a reference to the piers of the Temple of Inscriptions. The pyramid is qualified by the le sign (T188) as concerned with ancestry and by the superfixed ma sign (T74) as the "great" pyramid—in both cases, the qualifications mostly closely fit the burial monument of Pacal, the father of Chan-Bahlum. And indeed, the four figural piers of the Temple of Inscriptions show adults holding a large God K manikin that is identified also as Chan-Bahlum by the presence of six-toed feet. Furthermore, these God K-Chan-Bahlum's are very much larger than normal manikin scepters, but they approximate the size of a six year old—Chan-Bahlum's age at the time of the heir designation. The identification of the TI piers as the heir-designation is supported by example 10 in which the action is recorded by a hand holding a God K mirror, exactly the scene on the pier.

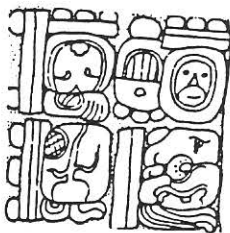
Addenda (1987):

The War Event and Heir Designation

As noted in the earlier commentaries, the syntax of the final clause of the TS and its secondary text reads better if we assume this war verb corresponds to the *lahuntun* 9.10.10.0.0, rather than to the heir designation date 9.10.9.8.3. However, the presence of the *ta och le* phrase confirms that this event is associated with the heir-designation. The main verb is found at other sites (See *Maya Glyphs: the Verbs*, Chart 13) at other sites where it can be associated with war events. The most telling is on Naranjo Stela 22 where it takes place one uinal after Smoke-Squirrel's accession. The patient of the event is named as *k'inichil Cab*, who is also shown as a captive under the feet of Lady 6-Sky on Stela 24. This war event is named in association with the accession of the five year old ruler, but the adult woman is shown to be the protagonist on another monument. I suspect the same is true at Palenque: the war event and heir-designation are for the benefit of Chan-Bahlum, but Pacal was the main actor.

At Tikal, the same event occurs, there associated with the *tok' pacal*, a glyph associated with Venus war contexts on other monuments. The Tikal event is the capture and sacrifice 13 days later of Jaguar-Paw of El Peru, sacrificed by Ruler A in celebration of the 13th katun anniversary of the last date on Stela 31. Thus, the Palenque event appears also to be war conducted to sanctify the designation of Pacal's heir.

The major change in this interpretation is that this war event occurred on 9.10.10.0.0, rather than on the heir designation. Precedent for a long separation between events can be found in the murals of Bonampak, where three dates are recorded: 9.18.0.3.4, designation of the heir; 9.18.1.2.0, dedication of a house on the first appearance of Venus of Evening Star; and 9.18.1.15.15, a battle on a heliacal rising of Venus as Morning Star. Clearly, the imagery of the three room at Bonampak assert that these three events, separated by over a year, are to be considered a single interrelated ritual sequence. I think the same is true at Palenque.



T.Sun Main tablet

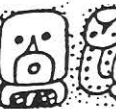
it was 1.8.12 until 13 Ahau 18 kankin, the *lahuntun*



verb ta oc le



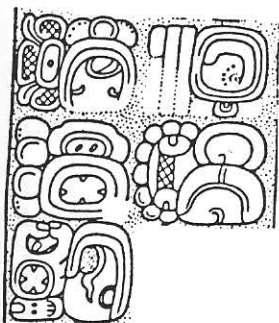
verb ti office



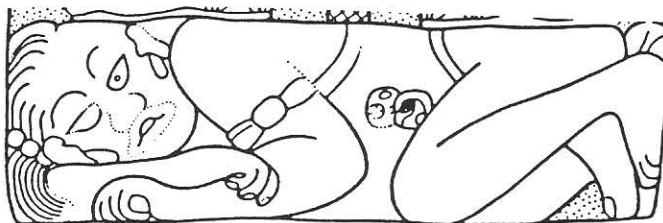
Chan-Bahlum
by title

child of Ahpo of
Palenque

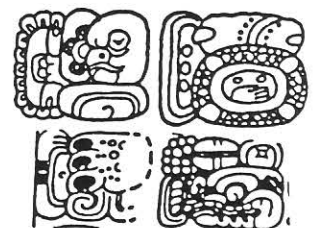
T.Sun secondary tablet



Naranjo St. 22



Naranjo St. 24



Tikal, T.1, L.3

Comparative Analysis: 2 Cib 14 Mol event

Past paraphrases and commentary from the Workshop has emphasized two attributes of this event: its association with an anniversary and its astronomical association. Floyd Lounsbury provided the keys for both. In 1975, he noted the T79-*te naab-chaan* expression on the Tableritos in association with the 13 haab anniversary of Chan-Bahlum's accession. Although we had no evidence that this expression specifically used a word for "anniversary," the association provided a way of tested the contexts of this expression, and the anniversary associations seem to be consistent. In checking this date, I found it was close to an anniversary of Pacal's accession as seen in the following dates:

9.12.18. 5.16	2 Cib	14 Mol	anniversary event (Group of the Cross) accession of Pacal
9. 9. 2. 4. 8	5 Lamat	1 Mol	

3.16. 1. 8 = 75 (365) + 13 days	2 Cib 14 Mol
+ 14 days	3 Caban 15 Mol

+ 15 days *** skipped (this is the 7th tun anniversary of Pacal's death)

+ 16 days	5 Cauac 17 Mol
+ 17 days	nothing
+ 18 days	true tropical year anniversary

Lounsbury first noted the second association with this date. For many years, the 819-day Count date of the T.Sun had puzzled us, because it is incorrect for the IS date and the DN listed in it leads to a nonsense date that cannot possibly be an 819-day Count station. However, since the recorded 819-dC date, 1 Ik 10 Zec, is the correct for our 2 Cib 14 Mol event, I had assumed that the erroneous record simply referred to this later date. After all, the 819-day Count in the TFC is the correct station for the IS dates of both the TFC and TS (they are only 14 days apart); logically the Maya could have used this slot to record the 819-day Count for another important date. Floyd, however, is not one to admit that the Maya made an error unless he can find no other explanation; after years of working with this 819-day Count and the odd DN that introduces it, he discovered that the time between one of the possible 1 Ik 10 Zec stations and the CR reached by the odd DN (see commentary on the chronology of the TS) was evenly divisible by the Jupiter cycle. Taking this as a clue, Floyd checked the dates of the Group of the Cross for Jupiter hierophanies; he selected the 2 Cib 14 Mol date first because the 1 Ik 10 Zec CR is the proper 819-day Count for that date. He suspected that the Maya used this 819-day Count to indicate subtly that a Jupiter hierophany is important to one of the recorded events.

The 2 Cib 14 Mol date corresponds to July 21, 690 in the Julian calendar. He found that on that day Jupiter was at 221.48 and Saturn at 225.51, 4.03° apart in the sky. Furthermore, both planets were at their stationary points frozen unmoving for over 40 days. At first, I thought this association was coincidental, but over the years I have checked potential Jupiter associations with this and related verbs and found confirmation of the Maya preoccupation with the stationary points of Jupiter and Jupiter and Saturn as a pair.

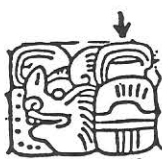


Both the anniversary and Jupiter-Saturn associations with this event appear to be correctly identified, but until recently we had no clues as to how to read the verb itself. Over the last several years, this has changed. The first clue came from Jim Fox who in a paper on the inscriptions of the Casa Colorado at Chichen Itza suggested the value *pi* for T177. In reading the dates in this text, Fox identified the numerical classifier *p'is* "measure" spelled T177:57. Since Fox and Justeson had earlier suggested that T57 is *si* based on

Comparative Analysis: 2 Cib 14 Mol event



UC 21 - F(1)



the K'anasi reading of the month Kayab, T177 must be *p'i*. We had also noted earlier the substitution of T177 for a double-cauac sign in the "maize title" at Palenque, and if one of these signs reads *p'i*, so should the other.

Fox and Justeson in another paper (see *Phoneticism in Mayan Hieroglyphic Writing*, p. 39) proposed the reading *pi* for the "inverted sky" glyph in the deity name *Uc Zip*. These two independently derived values of *pi* or *p'i* were brought together by David Stuart at Copan when he noted that in the Emblem Glyph T177 and the "inverted sky" were substitutes for each other. Since David had also proposed a value of *tzi* for the dotted maize glyph, we found ourselves with two independent contents to check these values.

The first is the "maize title" so frequent at Palenque. It is composed of T12 *ah*, T177 or its substitute, and the dotted maize sign. As a verb, this same glyph is frequently associated with scenes of the ballgame, thus giving us a probable semantic association. Given the values of these signs, *Ah Pi-tz(i)* we can look for a gloss that matches the context and spelling. Barrera-Vasquez (657) lists *pitz* as *jugar a la pelota*, "to play ball."

This gives us a fairly strong confirmation that the *pi* value for T177 and the "inverted sky" glyph is correct.

Returning to the 2 Cib 14 Mol event, we note that the verb is spelled with the "inverted sky" glyph and one of Landa's *l* signs, usually accepted as *lu*, but just as likely *li*. The final sign is the T575 shell for which I do not have a proposed reading; Barbara MacLeod has suggested it is *mal* and would represent a middle voice inflection for the verb. The verbal stem should then be *pil*. In Aulie and Aulie *pi'len* is glossed as *acompañar* and *pi'ul* as *compañero, amigo, vecino*. In Chorti, Wisdom lists *pi* as "one of a pair or cluster, mate" and *piar* as "companion, the other of a pair." Considering the astronomical hierophany now known to be associated with this date--the pairing of Jupiter and Saturn 4° apart at their stationary points--this verb seems remarkably apt. It means "to accompany" or "to be one part of a pair"; surely this is an appropriate description of hierophany Floyd has demonstrated for this date.

In all, but one example of the 2 Cib 14 Mol event, the *pil* verb is followed by a possessed noun consisting of the third person pronoun *u*, T671 *chi*, T59 *ti*, T116 *ni*, and either T24 or its substitute the "wormbird," which may be a *vi* suffix. Together, these signs compose a phrase *u chitnil* or perhaps *u chiltan* (on the TC we have the former spelling and on the TFC the latter). *Chijtán* is glossed in Aulie and Aulie (p. 48) as *esperar (presa)* "to await (in hunting or to capture)." This also seems appropriate to the astronomical event now documented; in the Dresden Codex, Venus as is depicted hurling spears at other gods. Furthermore, we now know that both hierophanies of both Venus (usually the first appearance of Evening Star or maximum elongation points) and Jupiter (the stationary points) were occasions for war between Maya polities. To describe the object of *pil* "to accompany" as "the awaited prey" seems in keeping with these war, capture, and battle associations. The other spelling does not yield such appropriate meanings: Aulie and Aulie list *chil* as *quitar*, "to take away, to kill, to remove." In Yucatec *chiltah* is *callar, cerrar la boca, silencio* "to silence, shut the mouth, silence."

On the TS, this *chitnil* term is replaced by *u bal-bi-il ahau*; the quincunx *bi* in the mouth combines with T24 to form the participial suffix *-bil*. *Bal* means "to be hidden half behind something else" in Yucatec and "disappear or darken" in Chol. At Yaxchilan, this glyph is used on Stela 12 to describe Shield-Jaguar's state after death and it is a frequently used title in the names of Xibalbans (see my paper on this title in the *Fourth Mesa Redonda*). I suspect that it simply means "the hidden lord" here, a description in keeping with the possible reading of *u chitnil* as "the awaited prey."

Comparative Analysis: 2 Cib 14 Mol event

In all four records of this action, the second glyph is a possessed noun owned by the gods of the Triad. These new suggestions as to meaning, however, does not clarify the syntax of these phrases: *pil-?? u chihtanil* "Gods of the Triad," which can be paraphrased as "The Triad Gods accompanied (were paired with) their awaited prey (hidden lord)" or "The awaited prey of the Triad was paired." If the "shell" suffix on the *pil* verb is a middle voice suffix, as Barbara MacLeod has suggested, then we can expect an unidentified agent and a paraphrase something like "he got paired, the expected prey of the Triad." At present, we have no overwhelmingly convincing argument at hand which allows us to select between these alternatives. We can say that the verb *pil* refers to the freezing of Jupiter and Saturn 4° apart at their stationary points as an act of pairing; and that one of these planets was described as "awaited prey" and "hidden lord." The Triad Gods may be actors or simply the possessors of one of the two planets.

1. TC:05-07



awal pil-?? u chihtanil GI

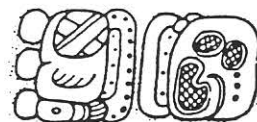
2. TFC:
L1-M4



2 Cib 14 Mol



pil-?? u chihtanil



IG

??



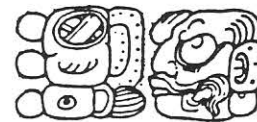
GIII

GII

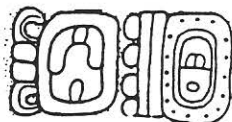
3. TFC:N8-N12



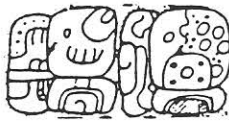
awal pil-?? u chihtanil



4. TS:
N4-D6



2 Cib 14 Mol



pil-?? u balbil

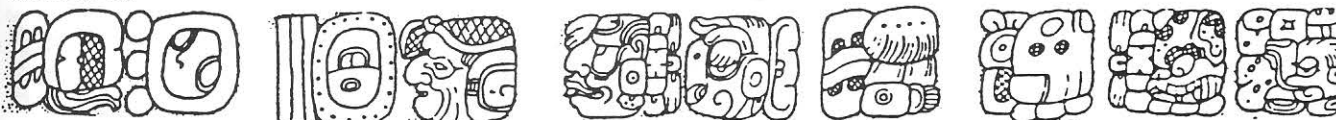


IG

GIII

Comparative Analysis: the 3 Caban 15 Mol event

TFC:L5-M9



on the day 3 Caban 15 Mol God N verb Mah K'ina K'uk' Na ta otot

title Chan-Bahlum



DNIG 3 Caban 15 Mol God N verb Mah K'ina K'uk' Na ta otot
a succession

Chan-
Bahlum

The next event in the sequence occurred on the day following the astronomical event. Again over the years, there has been a slow and steady accumulation of information about this event, and very recent discoveries have given us the final clue necessary to understand it. This 3 Caban 15 Mol event is found only on the main panels of the TFC and TS; it is not recorded in the TC. The first clue came when Peter Mathews recognized that the so-called "west" glyph that follows the God N glyph on the TS is, in fact, a substitution for the *Mah K'ina* title that occupies the same position on the TFC clause. Before this discovery, we had believed these glyphs to be directionals marking the event for "east" (TFC) and "west" (TS). Peter's substitution clearly demonstrated that the *chi* variant in the TS is a not a direction; just as importantly, the glyph for "west" is never written with the T671 during the Classic period. David Stuart provided the final bit of evidence when titles in which he found clear spelling of this TS title as *k'in-ni-chi* (T544:166:671) or *k'inich*. The *Mah K'ina* and *K'inich* glyphs are then equivalent glyphs--different ways of writing the title.

Based on this substitution, Floyd Lounsbury suggested that the *Mah K'ina K'uk'* and *K'inich K'uk'* glyphs following the verb, in fact, name the actor of the clause, and that the actor is our friend K'uk' I, the first historical ancestor named in the list of the TC. I found this analysis difficult for three reasons:

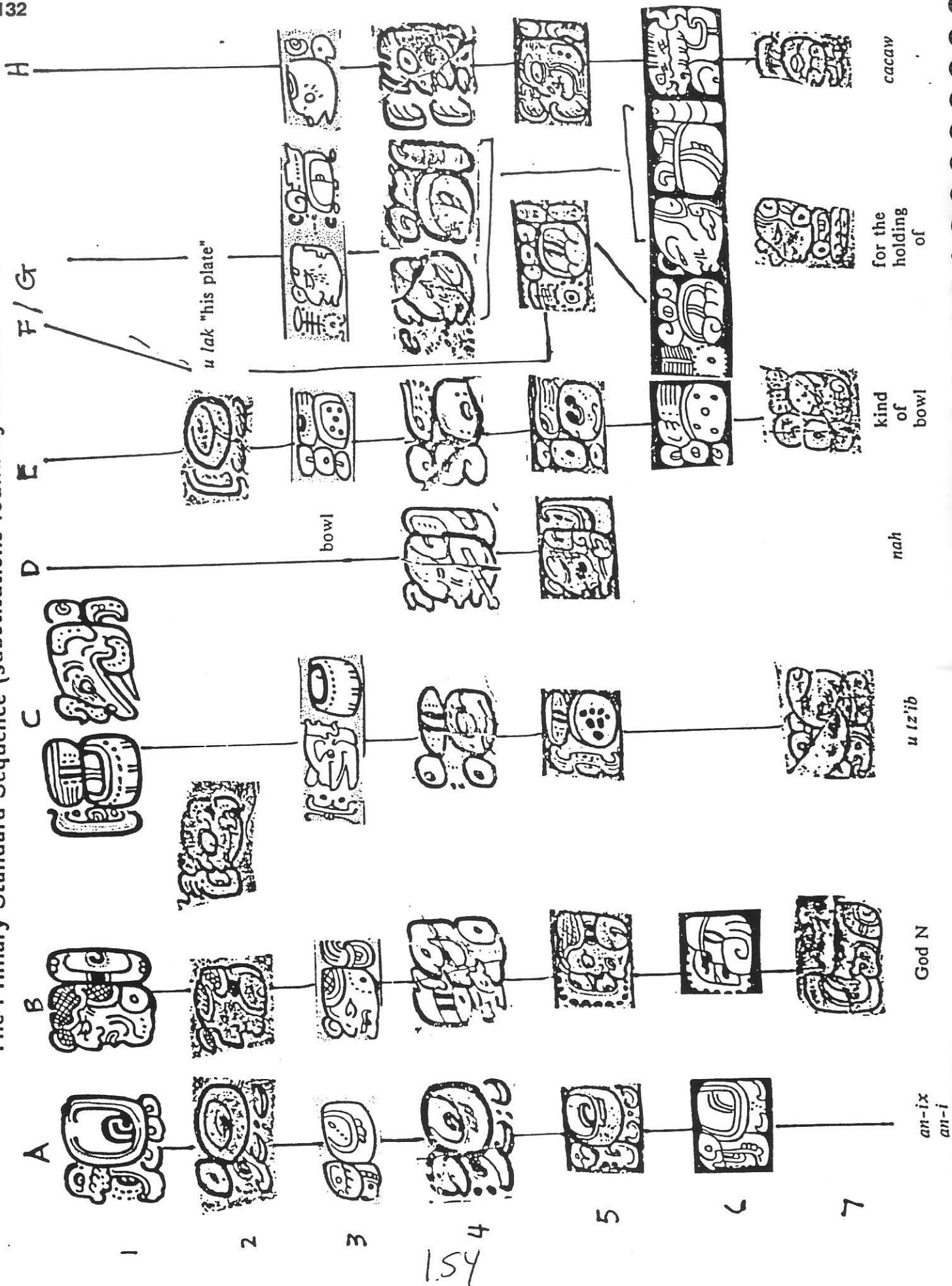
(1) Since K'uk's name is followed by a "house" glyph, it has always seemed to me that the verbal phrase should include in the *Mah K'ina* and K'uk' glyphs. A "house" glyph can serve as a second verb, but I know of no examples where such a "house" verb is also preceded by a locative preposition as we have in this text. The verb concerns something "in the house."

(2) Chan-Bahlum's name closes this clause and it seemed likely to me that he is the agent. Possibly K'uk' could be recorded as an indirect object, but I found this explanation unlikely because of the *ta otot* glyph between the two names.

(3) Both examples of the quetzal (*k'uk'*) name have a *na* sign attached to them; since no other examples of the royal name have this *na*, I felt the identification of this name phrase with the first ancestor's name was not securely proven.

Recent work at Copan and on the Primary Standard Sequence by David Stuart and Ruth Krochock has given us key to understanding this event. David's long interest in the PSS came to fruition in the summer of 1986 as he worked on the inscriptions of Copan. The chart on the PSS represents my understanding of his conclusions presented in the Kimbell Symposium and a conference in Guatemala City in August, 1986.

The Primary Standard Sequence (substitutions found by David Stuart)



Comparative Analysis: the 3 Caban 15 Mol event

The PSS consists of a limited number of glyphs recording the artistic execution, type, function, and patronage of the pot. The following analysis summarizes the various parts of text, although other glyphs can be inserted into the sequence and parts of it can be eliminated.

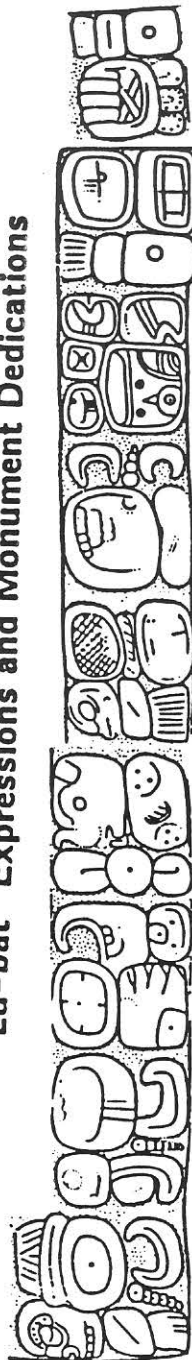





- (a) This Introductory Glyph is composed of T228 *a*, a mirror sign *nen* or *ne*, and T126 *ya* or *ix*. Together, they form the term *an-i* or *an-ix*, from the existential stem *an*. T126 is either a clitic meaning "ago" or a *plus cuam perfective*, giving the meaning "it had existed." The glyph is much like "once upon a time" in our own oral tradition.
- (b) God N, the second glyph in the PSS, usually has a T575 shell infixed in the cheek or suffixed to it. The most normal suffix is T18 or one of its substitutes. Example 4 has the head variant of the Number 5 in place of the standard God N. Most importantly, Example 5 has the prefix T45, showing that the "pyramid" form in Example 6 is a straight substitute for God N. Steve Houston is the first epigrapher to argue for this substitution; his analysis was correct.
- (c) The third component of the PSS has been identified by David Stuart as *u tz'ib*, "its painting" or "its inscribing." David also noted that when a pot is sculpted in relief rather than painted, the "lu-bat" replaces *u tz'ib* (7); he has proposed that the "lu-bat" is a word for "to sculpt" or some equivalent action concerning carved art.
- (d) is phonetic *nah* and may sometimes be written *nahal*. We do not yet understand its function, although Barbara MacLeod and Ruth Krochock have suggested it is a verbal ending.
- (e) is a glyph naming the type of ceramic vessel. Steve Houston and Carl Taube identified one of these glyphs (Example 2) as *u lak*, "his plate." David and Nikolai Grube are convinced that the other variant--the winged quincunx--is the glyph for bowl and cylindrical vessel.
- (F/G) are the most difficult of the components. David has suggested something like *tzitel* or *tzetel* and a meaning of "made for the purpose of holding" or "for holding."
- (H) names the type of liquid the vase held. All of the examples are cacaw, but he has also found glyphs for "blood" in this position.

Using David's insights, Ruth Krochock has suggested that dedication phrases on the lintels of Chichen Itza are very much like the PSS. The example shown (1), the "lu-bat" glyphs is followed by *u pacab tun ahau ti ??? yotot*, "the stone *ahau* lintel of his house." Here the God N verb is missing, but note that the object carved, a lintel, is used instead of the glyphs for plate or cylindrical vessel. David has suggested a meaning "to sculpt" for the "lu-bat," while Ruth has proposed *u tz'il* "to transcribe writing from one media to another." The same "sculpt" verb occurs on several of the lintels of Yaxchilan, followed by the sculptor's name (2-3); and on Lintel 26 (4), it is followed by *yotot* and the name of the patron. I suspect this text records the dedication of the stucco sculpture of Structure 23 at Yaxchilan.

David Stuart has again noted similar occurrences at Copan with different objects named. The most amazing is a bench, now in the Tegucigalpa Museum. The text begins with the God N verb and is followed by *Mah K'ina Pac* (*pa-ca*), an unknown glyph, and *tun*, "stone." The legs of the bench show the sungod laying on a caban sign and framed by a sky band in a symbolic realization of the "New-sky-at-horizon" glyph. In the name of the last king of Copan, this "New-sky-at-horizon" glyph is spelled phonetically as *pac*, which is glosses as *amanecer*, "to dawn," in K'ek'chi. Thus, the bench is named the "sunrise stone". This proper name is followed by *u chumib*, "his seat," and the name of the owner. At Copan, David has also found the names of the stela. Usually these phrases include a verb, probably something like "to erect" or "to set up", the name, a God C-in-hand glyph, and finally, the word for stela *te-tun*, "te-stone."

Thus, we have ample evidence that the God N verb appears in a variety of phrases on pottery, lintels, buildings, and stela that records the dedication, erection, or decoration of these objects. These phrase often include a glyph for "to write," "to sculpt (or transcribe)," the proper name of the object, and the name of the object type. At Copan, the proper name of the monument often concludes with God C-in-elbow and the name of the type of object, such as

"Lu-bat" Expressions and Monument Dedications

1.		Chichen Itza Monjas
2.		Yaxchilan L.24
3.		Yaxchilan L.26
4.		Yaxchilan L.25
5.		Copan Bench
6.		Copan Stela D

Copan Str. 10K-9K Bench

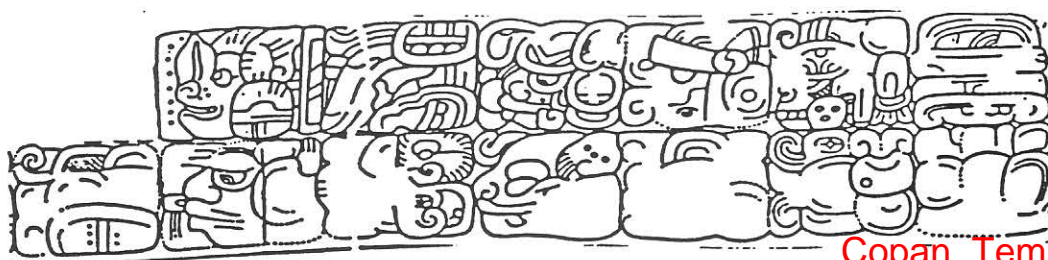
verb "Set up"
monument name u God C-in-elbow te-tun

Copan Temple 11 and the "Fire" Dedication Events

135

Copan Step
from Temple 11

1.



Copan Temple 11 Sub Step

2.



Palenque
T. of 96 Glyphs

3.



Yaxchilan
Structure 44

4.



Yaxchilan L.23

5.



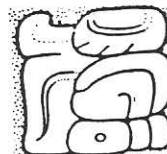
Yaxchilan L.23

6.



Yaxchilan L.41

7.



Yaxchilan L.56

8.



Yaxchilan L.26

9.



Copan St.C

157

Comparative Analysis: the 3 Caban 15 Mol event

stela or altar.

A related set of clauses at Copan, Palenque, Yaxchilan, and other sites appears specifically to record the dedication rites for temples. In most of these phrases, the verb consists of the tail of a rattle snake prefixed to a "fire" glyph, although David thinks the "fire" glyph may read *butz'* "smoke." This "fire" verb is usually followed by the proper name of the building, sometimes a God C-in-elbow glyph, and the glyph *yotot* (Examples 2-8). Stelae at Copan are named with a very similar clause, although the verb is different and the glyph for stela follows the God C-in-hand. The rite and the object dedicated can change in these clauses, but the information is basically the same.

David is also the first to recognize that a phrase equivalent to our 3 Caban 15 Mol event is recorded at Copan. In drawing the Early Classic step under Temple 11, he recognized the same "fire" dedication event that we have seen at Palenque and Yaxchilan, but the building dedicated is named in a marvelous way that is the key to our Palenque text. At Copan, the "fire" verb is followed by the Emblem Glyph, but here it is in a special form. When Emblem Glyphs refer to people the main sign will have T168 *ahpo* above it and often *wa* and *la* below it, changing the title to *ahau*. More rarely, the head variant of *ahau* can be placed in a separate block following the main sign, signifying that all Emblem Glyph should be read as "xxxx *ahau*." Here the *ahau* is missing, replaced by T4 *na*, the word for "structure" or "building." This glyph read "blood Copan building" or "Copan lineage house." This designation is then followed by *yotot*, "the house of," and *Mah K'ina Yax-K'uk'-Mo'*, the name of the founder of Copan's lineage. It is a "building of the Copan Lineage and the house of the founder"; these are different ways of saying the same thing. For us, it is important that one of Yax-K'uk'-Mo's successor named a temple he built after the founder of his lineage.

The 3 Caban 15 Mol event is saying exactly the same thing, only it uses the God N verb rather than the "fire" verb. The name of the building is *Mah K'ina K'uk' Na*, "the Mah K'ina K'uk' house," and like Yax-K'uk'-Mo', K'uk' of Palenque is the first historical ruler in the dynasty list: he is the founder. The 3 Caban 15 Mol event is the dedication of the Group of the Cross as the house of the Lineage founder and his successors.

Comparative Analysis: the 5 Cauac 17 Mol Event

This event sequence was completed two days after the dedication of the Group of the Cross by a bloodletting by Chan-Bahlum. In each example, the clause begins with a DN of three days, but because it is recorded in all three temples, we can deduce that this DN is to be counted from 2 Cib 14 Mol, rather than the temple dedication. On the Temple of the Cross, the 3 Caban 15 Mol event is not recorded at all, yet the DN of three days is still there. We are left with no alternative but to assume that the bloodletting took place three days after Jupiter and Saturn were seen as a pair in the sky. In the TC and TFC, the actor is clearly named as Chan-Bahlum, but in the TS his name is deleted. It is after all, the fourth time the event has been mentioned: the agent was abundantly clear. In the TC and TFC, the "fish-in-hand/blood" glyph is followed by a sky variant and a odd birdlike head. We have no idea how to interpret these glyphs except to point out that the birdhead is used on the Tortuguero box Mike Coe published in the *Primera Mesa Redonda* as the office of king. In the TFC, these two glyphs are followed by the T712 "obsidian" lancet. In both texts, the T713 hand holding knot glyph is used as the second verb in a couplet with the "fish-in-hand." This knot-in-hand glyph can be used to record the accession of a ruler, but the T60 knot is also diagnostic of bundle. Since it is now abundantly clear that the bundles held bloodletting equipment at least part of the time, the knot-in-hand may refer to this bundle rather than the taking of an office.

We have already seen that the DN is to be counted from 2 Cib 14 Mol, but in the TFC and the TS, that clause is followed by the 3 Caban 15 Mol clause. Since a DN normally would be counted from the last date named, the Maya had introduced a big problem. How could they insure that the reader understood that this bloodletting event occurred three days after the Jupiter hierophany, instead of the house dedication. They solved it by adding an extra clause to the

Comparative Analysis: the 5 Cauac 17 Mol Event

TC: 07-015

on the 3rd day he let blood ————— he took office Chan-Bahlum

on the 3rd day he let blood ————— lancet he took office Chan-Bahlum

TFC: L10-L14

on the 3rd day he let blood [subject deleted: Chan-Bahlum]

TS: N13-014

Base event for the Distance Number

This clause is not included in the Temple of the Cross

TFC: M14-L17

ut-ix
it had come to pass

te'naab chaan tan tu tan

wac chaan chac

ox-bolon
Chac-Xib-Chac

TS: N14-N16

T79 verb te'-naab chaan-tan

GIII

TFC: N16-017

iwat 2 Cib iwat T79 verb
ut

the children of Chan-Bahlum

Comparative Analysis: the 5 Cauac 17 Mol Event

TFC and TS where the potential error could be made. On the TFC, this explanatory clause opens with *utix* "it had come to pass."

The equivalent verb on the TFC, the verb consists of T79 and the verbal suffix *lah*. We do not yet know how to read this verb, but Floyd long ago noted that it is particularly associated with anniversary events at Palenque (in the Tableritos, with the 13th haab anniversary of 9 Akbal 6 Xul; in these passages, with the 75th tropical year anniversary of Pacal's accession; and on the alfaradas, with the 8th tropical year anniversary of Chan-Bahlum's accession). The verbal suffix *-lah* occurs with special verbs that have to do with positioning things or with their shapes. That this verb is positional seems to be confirmed by the special phrase that

follows it. Mayan languages are specially notable for the use of **paired oppositions**: phrases for a larger concept constructed by contrasting two opposite things involved in it. For instance, in Quiche, "mountain-valley" means "the world; in Chuh "mountain-grass" is the world; in many languages, nobles are "progeny of mother-father" and *curanderos* are "mother-father" or "grandmother-grandfather." These paired oppositions are often used in the writing system as Distance Number Introductory Glyph to record the concept of one thing replacing another: paired oppositions of this type are night-day, male-female, moon-venus, life-death, and wind-water.

Here, the paired opposition consists of a general tree sign--the glyphic version of the tree on the sarcophagus sides--attached to a waterlily sign. The word for "waterlily" is *nab*, which is homophonous with the word for "lake" or "canal," and which is used in the Yucatec word for "ocean" *k'ak'nab*. Waterlilies are used throughout Maya iconography to mark water, and it is now clear that the Maya conceived of the Underworld, Xibalba, as being underwater. At Rio Azul in Tomb 1, for example, the body placed on the floor within a zone defined as water by wall paintings.

The opposite to waterlily in this pair is *chaan* sky, which is followed by the impinged bone. We are not sure how to read this last glyph, but the presence of a *na* suffix suggests the word should end in *an*. This impinged bone is uniformly associated with either the sky or earth glyphs in contexts where a suffixed positional is expected. We have a possible Chol equivalent in terms like *pan-chaan* and *panluumil*, "sky" and "earth." In both cases, the *pan* is a locational meaning "in the middle of" or "on the surface of." Thus, the paired opposition is between waterlilies, which in the Maya symbol system signal lakes and the primordial sea, and sky; together, they are a glyphic term for "the world."

The 5 Eb 5 Kayab Event

The latest event recorded in the Group of the Cross, 5 Eb 5 Kayab, was placed on the *alfardas* (balustrades located half way up the pyramidal platform), on the door jambs of the interior sanctuary, and on the outer piers of the Temple of the Sun and perhaps the TC and TFC. The supplementary data recorded for this date in all three temples is in error: giving G3 as the Lord of the Night, instead of G4 as required. The moon age of 11 days is close enough to the correct age of 12.9 days to be acceptable. Interestingly, Glyph B is written in all three door jambs with a God C-in-elbow, as is often the case at Copan. I have wondered if it does not function as part of the proper name of the lunation as recorded in Glyph X. With present data, we do not have the means to test this idea. Floyd (and before him, Long) noticed long

The 5 Eb 5 Kayab Event

ago that this 5 Eb 5 Kayab event occurred on the 8th tropical year anniversary of Chan-Bahlum's accession, so as with the 2 Cib 14 Mol event, we have an anniversary as one of the motivations for choosing the date.

The verb in each of the examples from the Group of the Cross has the T221 fist that also appears in the "west" glyph, a piece of cloth that may represent the curtains in a Maya building, and a variant of T518. This last sign has been taken by many of us to be a Classic version of the *chu* glyph, but David Stuart has recently suggested that here and in the *otot* house glyph, it represents in a pyramidal platform. The best demonstration of this idea is a "house" glyph on MT 140 from Tikal. In this Early Classic example, the thatch and walls of the house are depicted, and the lower glyph is clearly the platform of the house. Both here and in the regular house glyph, this sign is simply part of the pictorial representation of the house.

Tikal
MT 140



Long ago, Floyd Lounsbury suggested this 5 Eb event is a version of the "house" glyph, a proposal I have previously resisted because I could not produce a reading of T221 that would support this meaning. However, the new information about the dedication events I have already described has changed the pattern of data, as we will see below. Floyd and others had also noted that a probable 5 Eb 5 Kayab date is also found on a fragment from the Palace at Palenque, and here it clearly occurs with a "house" verb--*na otot-ah*. This use of a standard house glyph with the 5 Eb 5 Kayab date confirm the nature of the event and very probably the meaning of the T221 verb.

The *alfarda* from the TS uses a different verb, composed of the number nine prefixed to a bifurcated scroll over an inverted vase. We do not know how to read this glyph, but it occurs in a position structurally analogous to the "house" verb on the other *alfardas*. Presuming that the missing DN for the left panel reproduced the calendric of the other two temples, this verb must record the 5 Eb 5 Kayab event as well.

TS, *alfarda*



In the TC and TFC, the verb is followed by a glyph specifically tied to the Triad god associated with each temple. In the TC, this is the *Wac ah chaan*(6-*ah*-sky) glyph associated with the God N event of the first GI. In the TFC, two different glyphs are used but they must be analogous. On the *alfarda*, we have a glyph consisting of a *na* sign prefixed to a *k'an*-cross with the leaves of the sarcophagus tree superfixed to it. I believe this to be a metaphor of the maize tree at the center of the TFC scene and a reference to GII. (I will discuss this relationship of this glyph to the scene below.) On the door jamb, the *k'an* glyph is replaced by a sign consisting of the number nine, a personified variant of the *muluc* glyph in the form that appears in the Yaxchilan EG--a jade disk; and phonetic *na*. In the TS, we have only one example from this position since only the lunar series of the door jamb panels survive. The glyph is written with a *Mah K'ina* title, prefixed to a hand and an unknown sign over an earth glyph. We have no other contexts in which this glyph is associated with the TS or GIII, but it bears remarkable resemblance to one of the variants of the Copan name *Yax-Pac*. If this is in fact the same glyph, then the reference is to the sun at dawn, and interestingly enough, the winter solstice sunrise lights the interior of this sanctuary.

On the *Alfardas*, these glyphs are followed by the God C-in-hand glyph that we have associated with the closure of proper names. This glyph is missing on the doorjamb. In all four texts, the next glyph is composed of a third person pronoun preceding *pi-bi-na-vl*, a glyph

The 5 Eb 5 Kayab Events

TC, alfarda



5 Eb 5 Kayab



"house"
verb



name of
building



type of
object

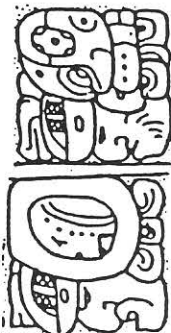


the blood
of



Chan-Bahlum

TC, door jamb



5 Eb 5 Kayab



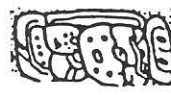
iwal verb



name of
building



God C-
in-hand



type of
object



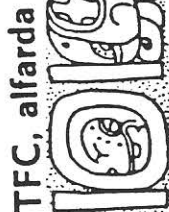
title GI



the child
of



bac-[le
balam-ahau]



5 Eb 5 Kayab



"house"
verb



name of
building



type of
object



the blood
of



K'ina Chan-Bahlum

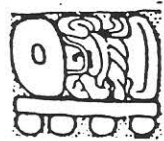
TFC, door jamb



5 Eb 5 Kayab



"house"
event



Bolon Muluc Na



type of
object



GI I Rodent-
Na Ho
bone
Chaan



child
of



Mah K'ina
Chan-Bahlum

Fragment from the Palace



5 Eb 5 Kayab

na -otot-ah

iwal
ut

Triad IG, GI, GII, GIII

Palenque House A-D Tablet 40

The 5 Eb 5 Kayab Event

that most likely records the category of object being discussed. In the dedication texts discussed under the 2 Cib 14 Mol section, this slot would be filled by *y-otot*, *te-tun*, or the type of pot. I have not been able to find an entry for *pib* in the Cholan languages, but in Yucatec, it is the root for *pibil*, the cooking done in a pit, and for steam baths as used for the sick and for women who have recently given birth. *Nail* is the word for "house," marked by the *-vl* suffix for possession. *Nal* can also be used in terms like *zihnal*, meaning "place of birth or origin." Since this noun is possessed, the *nail* reading seems the most likely one, but I am not sure how the *pib* relates to the house term. Since this glyph appears specifically on the doorjamb of the interior sanctuaries I suspect it may be the word for these small houses. But *pib* also implies something underground, and therefore, may refer to the numerous caches that were found in the floor in front of each sanctuary.

On the door jamb of the TFC, *pibnail* is replaced by a glyph consisting of a cauac over a belt ornament. Cauac occurs in Landa's alphabet and the Dresden with the value *cu* and perhaps



chu in Cholan languages. The belt buckle occurs on the Palace Tablet substituting for T74 *ma*, giving a potential reading of *cu-ma-vl* or *chu-ma-vl*. In Chol, *chumlibtil* is *habitación* and *chumul* is *residente*. These meanings are in keeping with the possibilities I mentioned above for *pibnail*.

That these phrases name the interior sanctuaries seems to be confirmed by the lintel text surviving in the TC sanctuary. The text once ran across the tops of the outer panels onto the wooden lintel that once spanned the door. Although we lost the middle sections went these wood lintel rotted, the remaining sections give us enough information to understand what each text recorded. The text begins over Chan-Bahlum's head on the west panel with *Wac Ah Chaan*, *u* God C-in-hand, and the *u chumul* glyph discussed above. This is the exact name recorded on the *alfardas* and the doorjamb of the same temple. The text ends over the west panel with "GI, the child of Mah K'ina Chan-Bahlum, Blood Palenque *ahau*," reproducing exactly the conclusion of the doorjamb text. The analogous texts from the TFC has not survived, but the TS text ends with the blood glyph used on the *alfardas* and Chan-Bahlum's name. Since no date or verb introduces these texts, we may presume they name the building much as verbless texts name actors in narrative scenes.

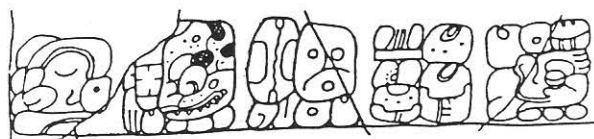


wac-ah *u* God C- *u chumul*
chaan in-hand



GI the child Chan- EG
 of Bahlum

TC, Sanctuary Lintel



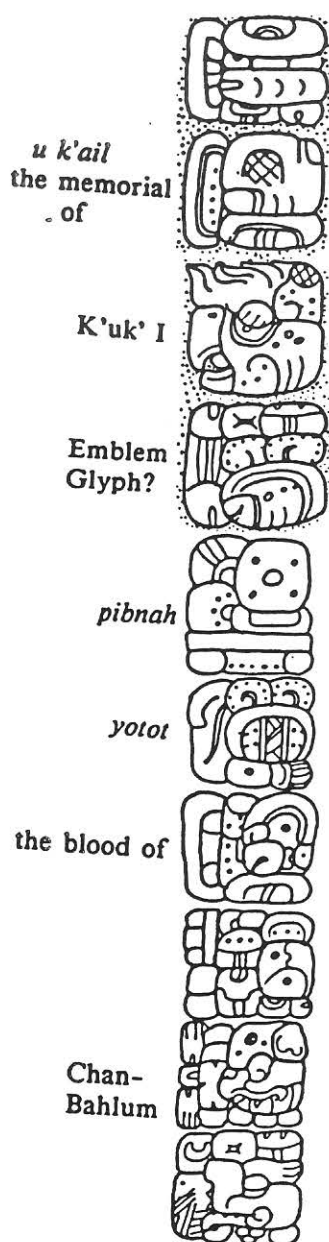
Chan-
Bahlum

TS, Sanctuary Lintel

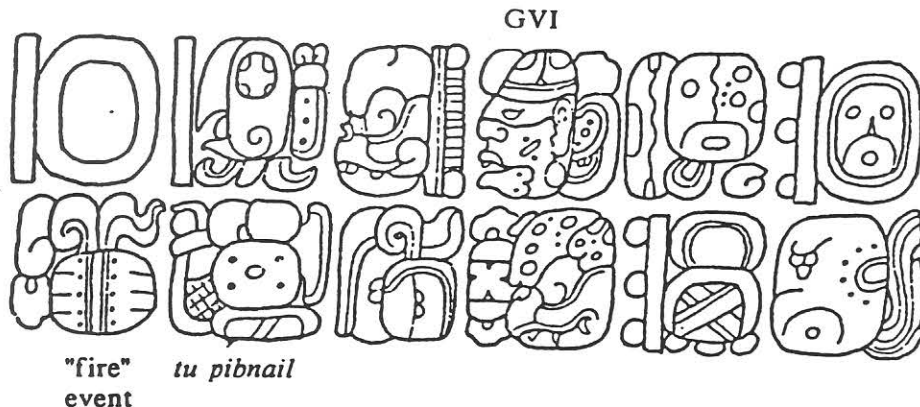
Several other comparisons from Palenque's text add additional information to what we have seen so far. Maudslay published a photograph of an odd monument he found in the court of the Group of the Cross. Composed of a skull designed to swivel on a large block base, this Death's Head Altar the same 5 Eb 5 Kayab date inscribed in its text. The verb is the "fire" event we

The 5 Eb 5 Kayab Event

Death's Head Monument



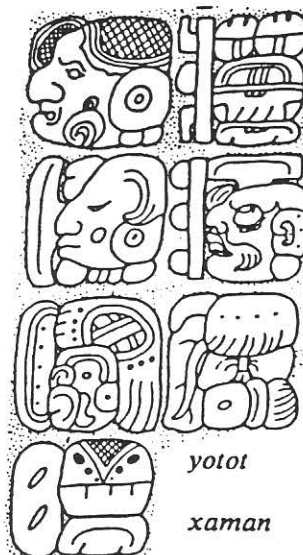
TFC, 2ndary text



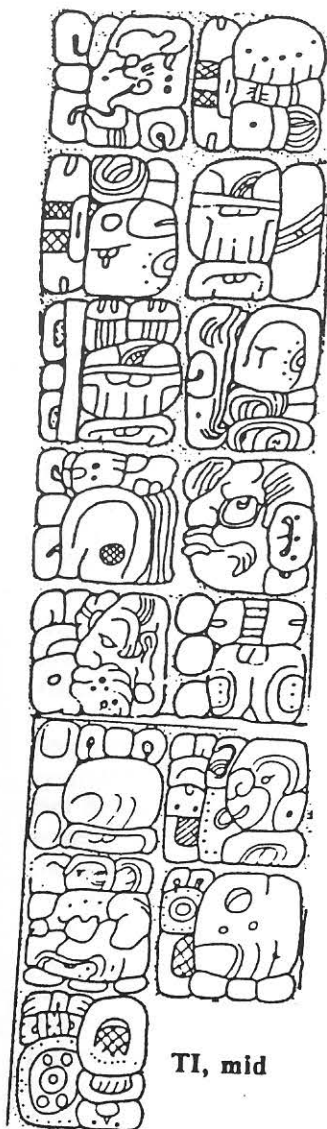
previously discussed in connection with the dedication of temples. Here, it is followed by *tu pibnail*, the same type of object we have seen in the other 5 Eb 5 Kayab text. The actor is, however, different, as might be expected in connection to a monument depicting the image of a death god. The name is GVI of the Palenque list of gods; this is a deity I suspect to be the Classic version of Death God A'. The glyph at C2 occurs in capture statements at Yaxchilan in a position where we expect a statement of agency: an action is done to someone by someone. Here the agent is named as Chan-Bahlum, and the text closes with the katun ending 9.13.0.0.0.

A related text also occurs in the secondary text near the large figure on the TFC. There, *pibilah y-otot* follows the name of K'uk', the founder of the lineage, as if the TFC is his house, or a memorial to his memory.

The 9 Ik end of Mol event enacted by the father of the Triad now can also be seen in the perspective of these dedication event, as can the final statement on the middle panel of the Temple of Inscriptions. The TC text has our God N event, then *Wac-ah-chaan*, north, *waxac-na-GI*, and the God C-in-hand glyph. The type of object named is record as a *y-otot xaman*. "house of the north". Clearly the text is naming the house, presumably constellation pivoting around the north star, that were set up by GI' 1.9.2 after 4 Ahau 8 Cumku.



TC, 9 Ik 20 Mol event



TI, mid

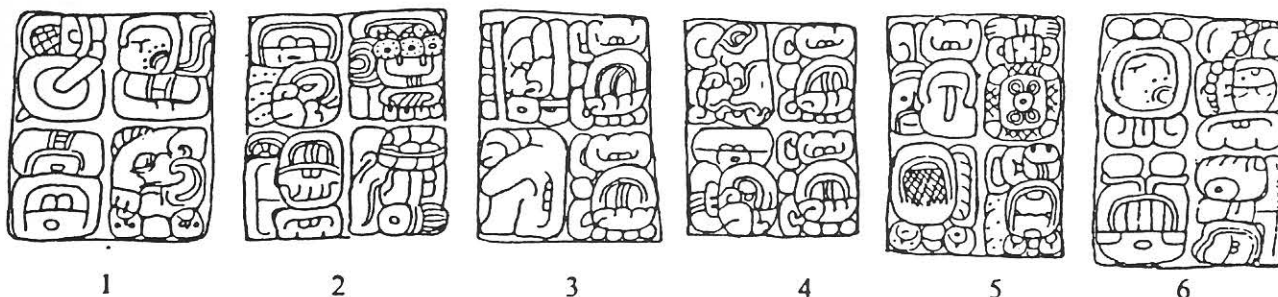
A similar kind of house, or maybe even the same one, is named at the end of the middle panel of the TI. We do not yet understand the function of the first glyph *Hun Ahau*, but it is followed by *chac otot* ("Great House"), *Chac* ????, a sky glyph and the same *Wac-ah-chaan* we have seen in the Group of the Cross. The final glyph is the *u chumul* substitute from the doorjamb of the TFC and the actor is "GI, the child of Pacal," again a statement that directly parallel the door jambs of the Group of the Cross.

The Dumbarton Oaks Tablet uses the same "house" verb as the 5 Eb 5 Kayab event. There it is followed by *tu balam ahawil*, the name *Ox-Bolon-Chac-Xib-Chac* (perhaps a variant of GI's name). The final phrase records that this action took place "*u cab* (in the land of) Pacal." The actor, as in the 5 Eb 5 Kayab events, is the god.

The T221 "house" event also occurs on the eave inscription from House E. This text is surely the dedication inscription for the building. Beginning on the southeast corner, the text starts with a bloodletting rite culminating in the statement *u na-chaan y-otot*. A series of deity names follows, including Bolon Yocte, God K, and Blood, each accompanied by a glyph reading *hun natal*. This section ends with a "zac-ahau-ik" glyph, which appears to record the concept of spirit or soul in the wing-shell death expression, and Pacal's name. The last block gives the date and featured event--our "house" verb. Maudslay's drawing shows 4 Cauac 2 Pax, while my examination of the original panel suggests 3 Cauac 2 Pax. The latter CR occurs at 9.11.9.5.19 (Julian: Dec 22, 661), a date about three years after the latest date on the Hieroglyphic Stairs of House C. The bloodletting appears to be the dedicatory rite which brought forth the gods named in the text through the vision associated with this ritual.



DO Panel



1
South east corner

2

3

4

5

6

Northeast corner

165

Summary: The Dedicatory Events in the Group of the Cross

There are three classes of dedicatory events recorded in the Group of the Cross: the *och ta chaan* and *wac-ah-chaan* event by GI' 1.9.2 after the beginning of this era; the dedication of the *Mah K'ina K'uk'* house on 2 Cib 14 Mol; and the dedication of the inner sanctuaries on 5 Eb 5 Kayab.

The dedication event for the god is characterized as "entering or becoming the sky" and as the establishment of a house named with three glyphs: *wac-ah-chaan*, which may mean to lift up the sky from the sea; "north," suggesting that the house corresponds to the pivoting of the sky around the polar star; and *waxac na* GI, a unique variant of GI's name, as if this part of the sky is being named for the god who structured its order. In the final part of the name, it is called *yotot xaman*, "house of the north." This divine event is deliberately presented as the prototype of the second house event on 2 Cib. The verbs are the same (God N) and the houses are name in phrases of the same structure.

The dedication event for the Group of the Cross begin the day after an extraordinary hierophany of Jupiter and Saturn, when they were frozen at their stationary points less than 4° apart in the sky. 2 Cib 14 Mol is the first day motion could be detected for Jupiter by the unaided human eye. It is also close to the 75th tropical year accession of Pacal's accession and two days short of the fifth tun anniversary of his death. The combination of the factors appear to have signaled a propitious time for dedicating the Group. The name give to the TFC and TS (and I think of the Group as a whole) is the "*Mah K'ina K'uk' Na ta otot*"; Chan-Bahlum started the ancestor list on the TC with this king, thus identifying him as the founder of Palenque's lineage. The Group of the Cross are the houses of the founder and his lineage.

The day after this dedication rite was the fifth tun anniversary of Pacal's death; apparently it was not an appropriate day for rituals, because none are recorded in any of the texts. However, on the next day, 5 Cauac 19 Mol, Chan-Bahlum let blood in the culmination of the ritual cycle. In the TC, the Jupiter hierophany and the bloodletting are recorded in the secondary text immediately behind Chan-Bahlum's body. In the TFC and TS, these two and the dedication ritual occupy the two columns immediately to the right of the scene. On both these panels the texts were arranged so that the Distance Numbers lead directly from the mythological half of the text to this series of event, even though this caused the chronological sequence of the events to be disturbed.

One possible interpretation of the scenes has always been that they represent these dedication events: the prominent position of these passages and the disturbed chronological sequence support support this idea. However, I still favor identifying accession as the pictured event because the iconography makes more sense that way and only the heir designation and accession are mentioned in all three sets of secondary texts: the capsules telling us the most important event in the text and very probably describing the actions depicted. Furthermore, if Kathryn Josserand is correct in her identification of disturbance as one of the features used by the Maya to mark peak events, then the fact that the chronology reverses its sequence in order to discuss heir-designation and accession may be device to mark them as peak events.

The last event recorded is the dedication or "housing" of the Triad gods in the sanctuaries of the Group. This event was recorded only on the *alfardas*, where it is linked by DN to the birth of each Triad god, and on the door jambs of the sanctuaries themselves, where the actors are clearly identified as the gods, rather than Chan-Bahlum. Each sanctuary is named for some quality of its patron god and perhaps the names relate to the central image of the scene depicted on each tablet. The TC is named *Wac-ah-chaan*, the same name given to the house created by GI, the father of the Triad. Most interestingly, the central image is the World Tree with a Serpent Bar and the Quadripartite Badge. In *The Blood of Kings*, Mary and I showed the persistent association of the vision serpent with this complex of imagery, and David Stuart has even suggested that the Double-headed Serpent Bar is structural related, if not equivalent, to the Vision Serpent, which is named on several pots and the Hauberg Stela as *Wac-Chaan*, "Six-Sky." *Wac-ah-chaan* may, then, be the name of this cosmic structure.

The TFC example has the most direct linkage. The name of the sanctuary is a *na* prefixed

Summary: The Dedicatory Events in the Group of the Cross

to a *k'an*-cross with the World Tree leaves on top. This is, of course, the image of the maize tree on the TFC, which grows from a *k'an*-cross Waterlily Monster. The TS is not so clear; the name on the *alfarda* may be a variant of the "sky-at-horizon" glyph, known to read *pac* at Copán. Floyd Lounsbury has shown that GIII is named *Ahau K'in*, at least on the middle panel of the TI, if not in the normal form of his name. I believe he is the cruller-eyed, jaguar-eared god on the central shield of the TS. This god is also a sungod.

The Discourse Structure and Events of the Group of the Cross

Kathryn Josserand has applied the study of discourse to the analysis of the Group of the Cross. She has proposed that each text is composed of episodes which culminate in what she calls a peak event, usually marked by disturbed syntax, placement, and repetition. I have marked these structures as I understand them to exist. In the TC, the peak is the birth and accession of Chan-Bahlum I, the ancestor for whom the protagonist was named. In the TFC, it is the Jupiter-Saturn hierophany that set the stage for the dedication of the Group as the house of the lineage founder, K'uk'. In the TS, it is the designation of Chan-Bahlum as heir. In each text, the structure is divided so that mythology occupies the left half of the text, and history the right, but in each text, the mythology culminates in the temple dedication.

A year (1.8.15) after the dedication of the Group, a special event took place on 5 Eb 5 Kayab. Like the 2 Cib 14 Mol event, this one is linked directly by DN to the births of the Triad gods, but in this case, the relationship was mounted half way up the pyramidal platform, visible to the public. This event was also inscribed on the jambs leading into the sanctuary on each temple and most importantly on the outside piers of the TS. We will never be able to prove it, but since the *alfardas* of all three temples feature this event, I suspect the symmetry was complete. The piers of all three temples depicted this rite in progress. The rite itself can be characterized as a "housing." Since the actors in this events are the gods who are featured in each house, I believe that it may record rites that brought these gods into their houses.

The small secondary texts embedded in the scenes detail the same two events: Chan-Bahlum's heir designation and his accession. On the TC, the 2 Cib 14 Mol event is included in the secondary text because the main text in an ancestral list and did not contain room for recent history. The heir designation is always near the small figure, who was the principle actor of that event and, I believe, the person represented. The accession is always near the large figure, Chan-Bahlum, or on the center axis of the tablet. The action moves from the interior to the exterior panels mounted on the front of the sanctuary. There, a *y-och-te acal* event without a date is given as the base of a ten-day long interval culminating with some ritual enacted for U-K'ix-Chan, an legendary ancestor who was born and acceded in Olmec times. Since there is no date, we must assume that the base event is one of the event recorded on the inner tablets. Since the 2 Cib 14 Mol event occurs only on the TC, we can eliminate it as a possible choice, leaving the heir-designation and accession. Since Chan-Bahlum is shown as an adult and in the very special and ancient costume of Maya kingship, the imagery sequence must shown the ritual transformation of the designated-heir into the king after the death of his father.

The Group of the Cross presents to us the most extraordinary body of text and imagery to have survive from the Classic period. In no other context is the mythology of creation and the birth of the gods directly associated with the political actions of historical kings in such an explicit fashion. This mythology was manipulated to provide the sacred prototypes for most of the historical events, and thus did Chan-Bahlum declare both his right to authority and the sacred source of his power. The births and accessions of the kings of Palenque are couched in the same formula recording the birth and accession of the mother of the gods. The father of the gods creates the sky as a house and the prototype of the rites that dedicated this group of temples. The mother of the gods gives birth to the Triad of Gods who were the sacred foundation of Maya political thought and she is the first being to let blood for a period ending--the end of the second baktun.

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**Notebook for the
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at Texas**

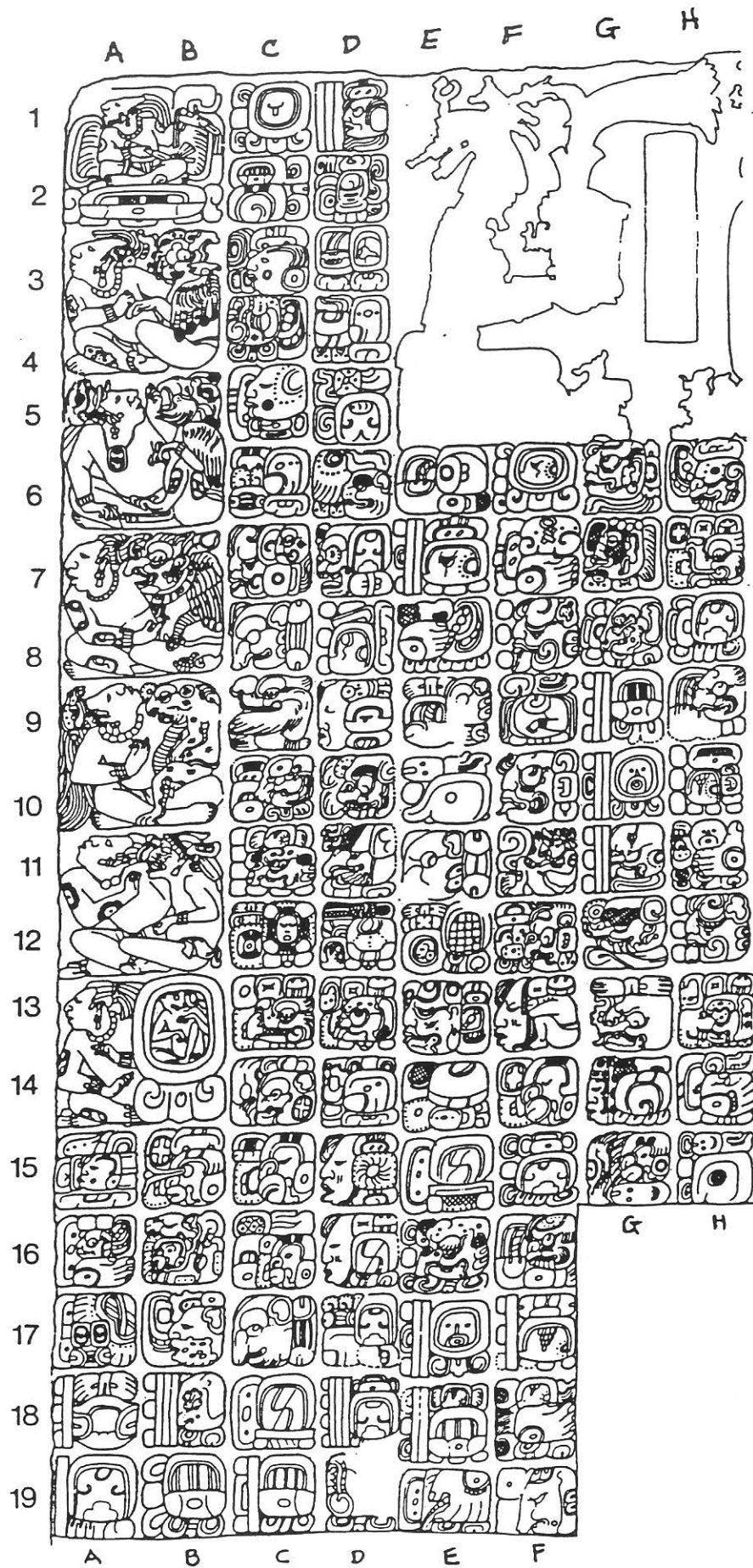
**by
Linda Schele**

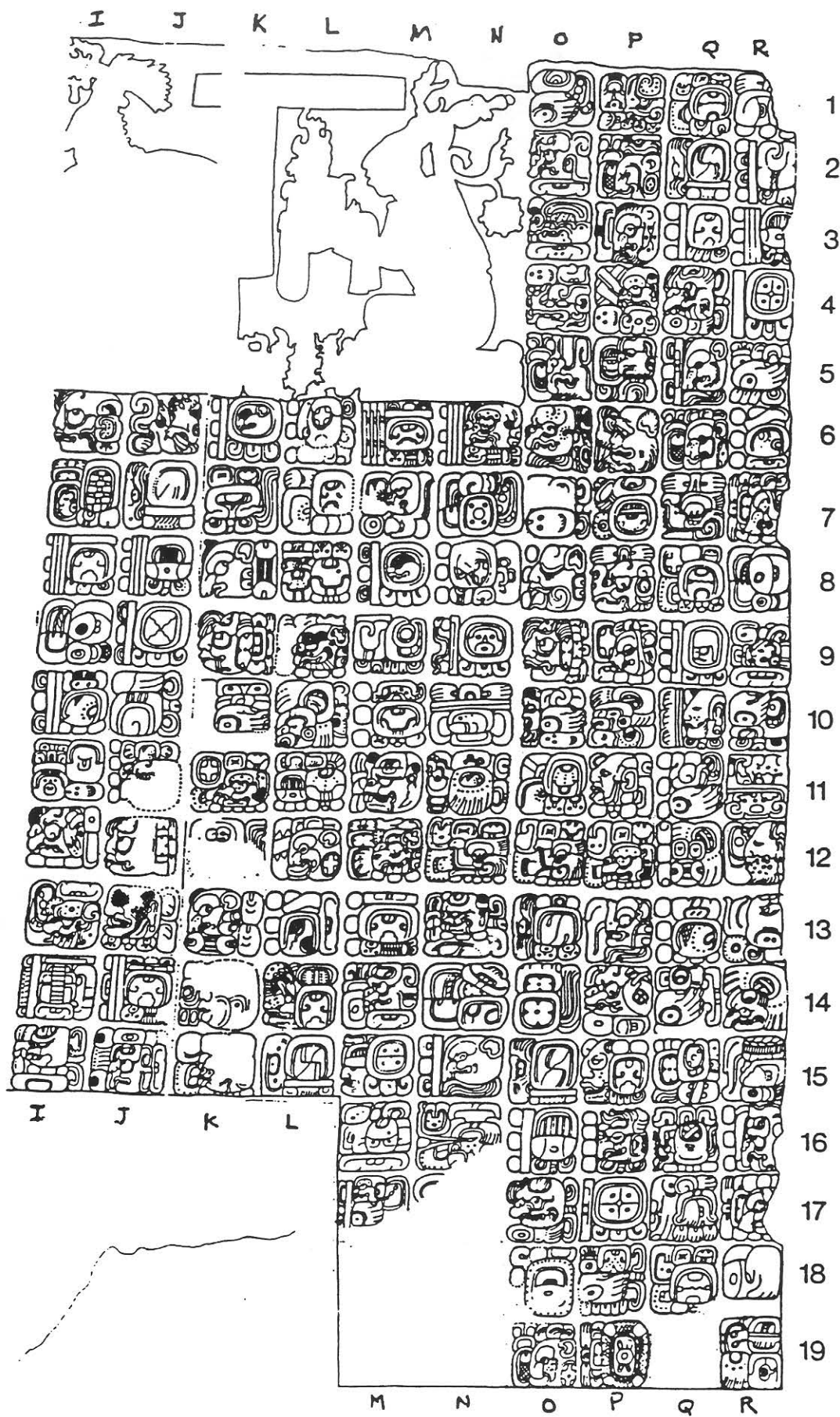
March, 1988



The University of Texas at Austin

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The Palace Tablet, Chronological Summary:

A1-A18:	9.10.11.17. 0	11 Ahau	8 Mac	Initial Series
C1-D1:	(9.10.10.11. 2)	1 Ik	15 Yaxkin	819 day-count
B18-A19:	<u>1. 5.18</u>			DN: add
	9.10.11.17. 0	11 Ahau	8 Mac	
D18-E6:	<u>7. 0.19</u>			DN: add
F6-E7:	(9.10.18.17.19)	2 Cauac	12 Ceh*	*Written as 12 Yax
F15-F16:	<u>1. 0. 1</u>			DN: add
E17-F18:	9.11. 0. 0. 0	12 Ahau	8 Ceh	end of 11 katuns
G8-H9:	<u>13. 0. 0</u>			DN: add
G10-H11:	9.11.13. 0. 0	12 Ahau	3 Ch'en	13 tuns
I8-I9:	<u>18. 5.18</u>			DN: add
J9-I10:	(9.12.11. 5.18)	6 Etz'nab	11 Yax	
J14:	<u>6.12</u>			DN: add
K6-L6:	(9.12.11.12.10)	8 Oc	3 Kayab	
L12	<u>1.(0. 0. 0)</u>			DN: rounded number
	(9.13.10. 6. 8	5 Lamat	6 Xul)	Implied, arith. not exact*
M7:	(9.12.11.12.10	8 Oc	3 Kayab)	Implied
M6-N6:	<u>18. 6.15</u>			DN: add
M8-N8:	(9.13.10. 1. 5)	6 Chicchan	3 Pop	
N9-N10:	9.13.10. 0. 0	7 Ahau	3 Cumku	Lahuntun
M9:	<u>1. 5</u>			DN: add
	(9.13.10. 1. 5	6 Chicchan	3 Pop)	Implied
N13:	<u>5. 3</u>			DN: add
N15-N19:	(9.13.10. 6. 8)	5 Lamat	6 Xul	Lunar series and G and F
P17-018:	(9. 9. 2. 4. 8)	5 Lamat	1 Mol	
P15-017:	<u>4. 8. 2. 0</u>			DN: add
	(9.13.10. 6. 8	5 Lamat	6 Xul	Implied
Q4-R5:	(9.13.10. 6. 8)	5 Lamat	6 Xul	
R2-R3:	<u>18. 8. 7</u>			DN: add
Q9-Q13:	(9.14. 8.14.15)	9 Men	3 Yax	
Q14:	<u>1. 3</u>			DN: add
	(9.14. 8.15.18	6 Etz'nab	6 Zac)	Implied

S1-S2:	(9.10.17. 6. 0)	1 Ahau	3 Uayeb	
S5-U1:	<u>2.17. 2. 0</u>			DN: add
U2-U3:	(9.13.14. 8. 0)	8 Ahau	18 Xul	

The Palace Tablet was found in 1949 by Alberto Ruz Lhuillier in the outer gallery of the north building of the Palace under the rubble of the collapsed center wall. Originally, the Tablet was mounted on the center wall facing outward to the north. A small throne seems to have been mounted in front of the lower blank area. A number of other inscriptions have been found in the north part of this building, including a very large stucco inscription, two stone panels which were apparently doorjambs mounted on the inner side of the two center piers, and the piers sculptures. Kan-Xul's name is included in both of the stucco inscriptions.

The Palace Tablet includes a figural group which is based compositionally on the Oval Palace Tablet, Pacal's accession tablet mounted in House E of the Palace. The Palace Tablet and the north building of the Palace appear to belong to the stage of construction which included the large stucco panels found on the sub-structural terraces in 1972 by Jorge Acosta.

THE PALACE TABLET

1 Initial Series Introductory Glyph with the patron for the month Mac.

2

3 The jaguar pelt on the arms and legs and the jaguar ear mark this figure as the god of #9. 9 Baktuns

5 The skull headdress marks this figure as the god of #10. 10 katuns

6

7 The caban signs mark this figure as the god of #11. 11 tuns

8

9 This number is a combination of the numbers 10 recorded by the skull and 7 recorded by the jaguar ear. Together they make #17. 17 uinals

11 The 'zero' signs for the number can be seen on the arms and legs of the human figure. The animal is a howler monkey, the animal variant of kin. 0 kins

13 The number is 11. Ahau appears as the spider monkey. 1 Ahau

'99 A15 / k'a (ti'?) -hun-na
k'a(l)-hun-na
the G7 headband was tied

*G7 was in office.

'99 A16 / 'u-cha' -?-ha-k'a / uk'alah cha?
the second young lord moon was tied

Glyph 2C

The second lunation had ended.

'99 A17 / 'u-ch'ok-k'aba / 'uch'ok k'aba
was the ch'ok name of
was the name* of the moon

8 Mac

(This is the haab
notation for the IS)

'99 B15 / k'uh-nah-'il
k'uh nah il

27 D It was the last (first?) holy seeing
(It was the last
seeing of the moon).

Glyph X, variant for 2C with
the Young Male

'99 B17 / k'al bolon / k'al bolon
[the] twenty-nine

20 and 9 (the moon sign is
20;

(9.10.11.17.0 11 Ahau 8 Mac)

18

(it was)

18 days (as the brocket deer).

19

'99 B19 / hun-hab-(tun?) -ya
hun habi(y) / one year

5 uinals

1 **Tunix or tumix

1 Ik

G-D
1

15 Yaxkin (9.10.10.11.2)

(he) took part
in the 819-day
Count event

the white
deity?
God K

'99 D2 / sak-?-hoy-nen
sak ? hoy nen
white ? surrounding? mirror

'99 C2 / ?-yi-ya / from when he was set up

North

sky-?center?

'99 C3 / nu-nah / nah?
[in the] north

'99 D3 / chan-na-kun-na /
chan kun / sky seat

*Glyph B is very similar to another glyph that has been identified at Copán and elsewhere as a closure for proper names reading something like "its name was." This may be the function of Glyph B in the Lunar Series also.

**The phonetic value of this glyph is now readable as *tun* or *tum* with *yi* and *ix*. The former root does not offer a likely gloss for the 819-day Count event, but the latter is listed in the Cordemex as "to put things in order."

Paraphrase: "On 9.10.17.11.0 11 Ahau (G7 reigned; its was the last visibility of the moon; the second lunation had ended; X was its name; it had 29 nine days) 8 Mac: it was 18 days, 5 uinals, and 1 tun ago on 1 Ik 15 Yaxkin, he ordered it, the white God K, the north sky place.

Commentary: The fully elaborated IS dates gives us the full personality of the day in question--the number of elapsed days since 4 Ahau 8 Cumku, its name in the tzolkin, the Lord of the Night who was in power, the age of the moon, its position in the lunar half-year and its length, the name of the day in the haab, and the quadrant of time in which it fell.

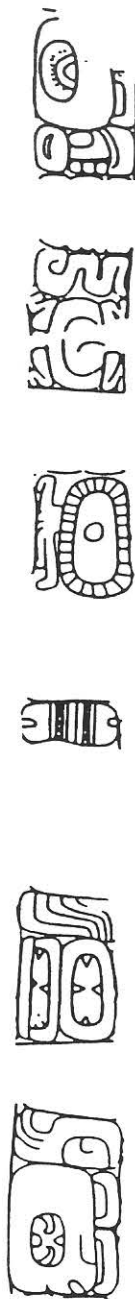
Yaxchilan,
Stela 1

Stela 11, side



Palenque

Palace Tablet

Group III,
Inscribed pot

The comparative chart above is designed to illustrate the similarity of the components of the 819 day-count phrase from the Palace Tablet to similar phrases found on other monuments. The verbal glyph from the Palace Tablet is composed of a tun and shell (T575) followed by the Anterior Event Indicator. This is the only occurrence of this verb in an 819 day-count, although a very similar glyph can appear in verbal position at other sites in texts of a different category. On the Palace Tablet, the direction 'north' appears after God K's name, but it has been placed in second position above for comparative purposes.

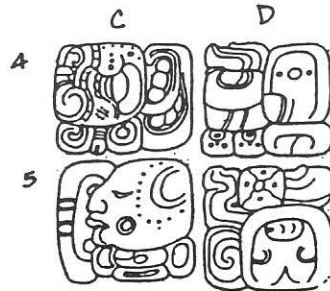
The name glyph for the Palace Tablet phrase occurs at C2 and is composed of three elements. The first component is the color 'white' which goes with 'north'. The second component is a deer-horn attached to an inverted-vase. This same horn-vase glyph appears in the other three 819 day count phrases, but in the last example the mol sign replaces the vase. Mol is a version of muluc and mul is a term for vase in the Eastern Maya languages and in Tzeltal. The deer-horn glyph not only appears in the 819 day-count phrase, but also in the 'sky-god' title phrase of Bird-Jaguar at Yaxchilan. Since it may appear with more than one deity name and in more than one functional context relating to deities, I suggest that the deer-horn glyph records some attribute, such as divinity, which is shared by various supernaturals. In the other 819 day count phrases, God K is named by personified 'scroll' glyph and/or his head glyph and the Rodent-bone title. However, on the Palace Tablet none of these name glyphs appear; instead, God K is named with the 's-scroll' and ca (T25) glyph that is usually attached to his body in Palenque Triad name phrases.

'99 C4
siy-ya-ha
siyah
he was born

he was born

'99 C5
nah-?-mi
nah ?
[in the] north

Title



'99 D4 / yo-'ol-la tan-na / yol tan /
in the portal of the center

Couplet: Part 1
yo:wa:l(a) T606.na
meaning unknown

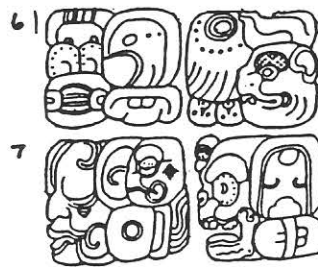
'99 D5 / k'ak' nab
k'ak' nab
fire lake (ocean)

'99 C6
nah-to-ko tan-na
nah tok tan
first? cloud center

Couplet: Part 2
na:to:k(o) T606:na

'99 C7
'u-mu-ti
umut
the bird
(tidings) of

??? mu:t(i)



bal (mal) yoch

'99 D6
ba-la-yo-ok
bahal yok
first pillar

??? uinic

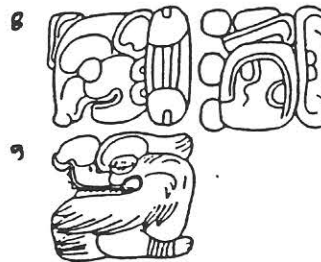
'99 D7
ba-winik-ki
ba winik
first man

'99 C8
ch'o-ko
ch'ok
child/sprout

Rodent-bone

'99 C9
mat
mat
?

EG Bird



ox-baat-caban

'99 D8
ox-ch'ak-kab-na
ox ch'ak kaban
[ch'ok name]

Kan-Xul's child names

Paraphrase: (On 9.10.11.17.0 11 Ahau . . . 8 Mac . . . he was born, he of the title couplet, Rodent-bone, Ox-baat-Caban, EG Bird (Kan-Xul) . . .

Commentary: The event is the birth of the protagonist of the monument, Kan-Xul, who is named by a series of titles and other attributes, and that part of this name used to identify him before he takes the royal ancestral name at accession. The passage continues with two addition phrases recording his parentage (D9-D17).

with

'99 C10
yax-lo-?-ha-ne
?

the blood of

'99 C11
chan-k'atun
chan k'atun

the four katun

'99 C12
k'inich hanab pakal-la
Mah K'ina Pacal
k'inich hanab pakal
sun-faced Flower Shield

'99 C13
k'uh-ahaw-
mat-la
k'uh[u]l mat ahaw
holy Palenque lord

Blood lord
of Palenque

'99 C14
'u-ba-hi
ubah
[it is] the image of

he was

'99 C15
k'uh
k'uh
holy

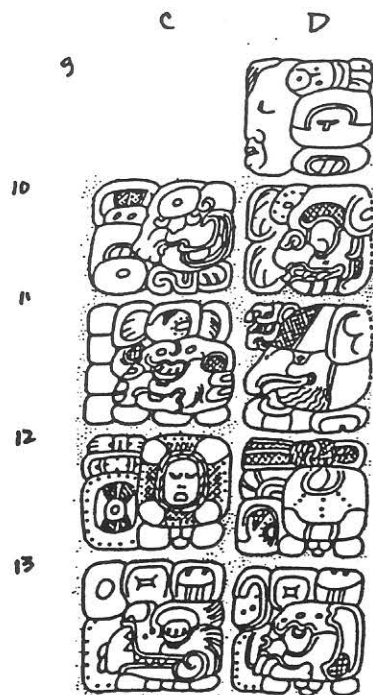
the blood

'99 C16
nab?-lo-k'uh
k'uh...
holy...

title

'99 C17
ch'o-ko
ch'ok
child/sprout

Rodent-bone



'99 D9 / 'u-sak-nich-nal
usak nichnal
his white flower (place)

He is the spirit of

vision serpent
(part of bloodletting)

'99 D10
ka-kan
chan
snake

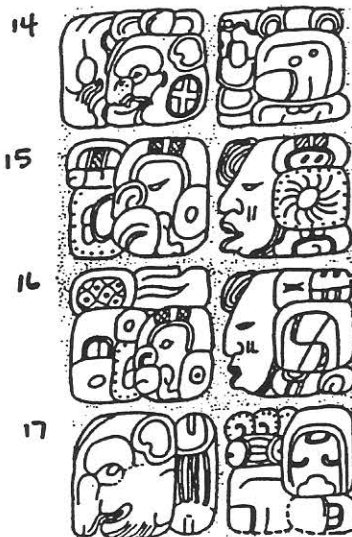
'99 D11
ahaw-wa
ahaw
lord

ahau

pa pitzil
(the ballplayer)

Blood lord
of Palenque

'99 D13
k'uh-ahaw-bak-la
k'uh[u]l bak ahaw
holy Palenque lord



'99 D14
'u-hun-tan-na
(woman)
uhuntan
the cherished one of

Na Yax ???????? (Lady ?????)

'99 D16
na-tz'ak-ahaw-wa
na tz'ak ahaw/ Lady Governer Lord

Na Ahau Hel (Lady Ahpo Hel)

'99 D17
to-ko-tan-winic-ki
toktan winik
cloud center man

toc:??uinic (ci)

Paraphrase: He is the spirit of, he is the blood of the 4 katun ahau, Mah Kina Pacal, the ballplayer, Blood Lord of Palenque.

He was the child of the blood Lady Yax-????, she of the title, Lady Ahau-Hel, Rodent-bone, toc:??uinic.

Commentary: These two subordinate clauses are extensions of Kan-Xul's name phrase recording him as the child of Pacal and Lady Ahpo-Hel. Each clause is complete with a predicate so that new information introduced into the narrative appears in a separate clause.

<p>DNIG</p> <p>'99 C18 'u-tz'ak-ah utz'akah</p>	<p>18</p>	<p>(it was) 19 days, 0 uinals</p>
<p>7 tuns</p>	<p>19</p>	<p>'99 D19 / siy-ya / siyahi(y) after he was born</p>
<p>'99 E6 'i(wal)-'u-ti 'i(wal) ut</p> <p>iwat uti and then it came to pass</p>	<p>E-F</p>	<p>since he had been born (marked as previous information)</p>
<p>12 *Yax (12 Ceh) (9.10.18.17.19)</p>	<p>7</p>	<p>2 Cauac</p>
<p>'99 E8 / ?-k'al-ha-hi</p> <p>he did the hoof event</p>	<p>8</p>	<p>'99 D7 / yax-?-k'al</p>
<p>'99 E9 ma-ta ch'o-ko mat ch'ok ? child/sprout</p> <p>Bird name Rodent-bone</p>	<p>9</p>	<p>He first was made the holder of the title</p>
<p>'99 E10 nal-hun-ye hun nal ye one maize kernel (GI name)</p> <p>Hun-Ah-Pu??</p>	<p>10</p>	<p>'99 F8 ox-ch'ak-kaban ox ch'ak kaban [ch'ok name]</p> <p>Ox-Baat-Cab (Head Variant)</p>
<p>'99 E11 ch'o-ko ch'ok child/sprout</p> <p>Rodent-Bone</p>	<p>11</p>	<p>The kexol (successor) of</p>
<p>'99 E12 k'inich ? ahaw-wa k'inich ? ahaw sun-faced ? lord</p> <p>Mah Kina Ahau K'in GIII</p>	<p>12</p>	<p>'99 F9 / nal-yi-chi-la / yichnal in the company of (at the place of)</p>
<p>GVI</p>	<p>13</p>	<p>GI</p>
<p>o.wa.si</p>	<p>14</p>	<p>'99 F11 nen-k'awil</p> <p>GII nen k'awil mirror k'awil</p>
		<p>GIV / GV</p>
		<p>Hun Ahpo (VII)</p>
		<p>'99 F14 k'uh k'uh blood holy/god</p>

Paraphrase: "It change was 19 days, 0 uinals, 7 tuns since he was born until it came to pass 2 Cauac 12 Ceh* he first took the title, he took the hoof, Ox-Baat-Cab, EG name, Rodent-bone, the successor of Hun-Ahpu, GI, Rodent-bone GII, Mah K'ina Ahau-K'in, GIV, GV, GVI, Hun-Ahpo, title, blood."

* Yax is written for the month, but the arithmetic demands Ceh. The scribe apparently confused the color signs yax and ceh and the proof reader didn't catch the error.

70

'99 E15
'u-tz'ak-ah
utz'akah

DNIG

'99 E16
hun hab ya
hun habi(y)

1 Tun

12 Ahau

11 Katuns

'99 E19
'u-chok-wa
uchoko(w)
he threw

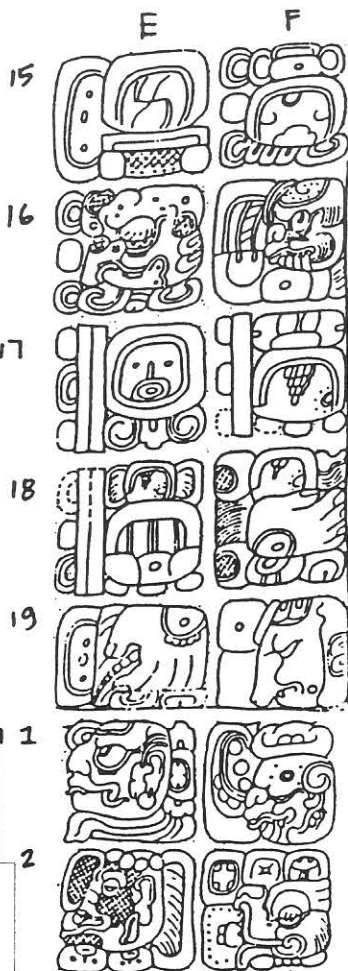
he scattered
blood

K'ina

'99 G1
k'inich-ni
k'inich
sun-faced

Pacal

'99 G2
pa-ka-la
pakal
shield



'99 F15

hun [k'in] mi-winik-hi-ya
hun [k'in] mi winikihi(y)

1 day, 0 uinals

'99 F16

'i(wal)-'u-ti
'i(wal) ut

iwal uti
and then it came to pass

8 Ceh

'99 F18

he ended the tun or
he set the stone

'u-tun-ni-k'al-wa
uk'ala(w) tun
he tied the stone

verbal suffixes

'99 F19
ch'a-hi / ch'ah
drops

Ah Nab(i)

'99 H1
ha-na-bi
hanab
flower

Blood Lord
of Palenque

'99 H2
k'uh-ahaw-mat-la
k'uh[u]l mat ahaw
holy Palenque lord

Paraphrase: "It changed 1 day, 0 uinals, 1 tun until it came to pass 12 Ahau 8 Ceh 11 katuns, he ended the tun, he scattered blood, K'ina Ah Nab(i) Pacal Blood Lord of Palenque."



K'ina Ah Nab Pacal Blood Lord of Pal.

'99 k'inich hanab pakal k'uh[u]l mat ahaw

Tableritos:



Ah Nab Pacal Blood Lord of Pal

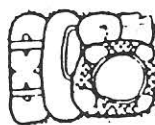
'99 k'inich hanab pakal k'uh[u]l bak ahaw



2 katun Ahau, Mah K'ina Ah Nab Blood Lord of Pal.
Pacal

'99 cha' k'atun ahaw k'inich hanab pakal k'uh[u]l bak ahaw

Commentary: The two lower examples are from the Tableritos, small panels found in pairs in the lower galleries at the south end of the Palace. The tablets, along with the south throne and the Oval Palace Tablet are among the oldest inscriptions known from Palenque and some of the first from Pacal's reign. All of them use a particular form of Pacal's name in which is called "Lord Ah Nab(i) (He of Water-lily) Pacal." On the Tableritos, Pacal is written phonetically *pa.ka.l(a)*, while on the OPT it is written logographically as a shield. Kan-Xul deliberately chose to use the earlier phonetic version of this archaic form of the name in order to declare symmetry between his own inscription on the north side of the Palace and his father's text on the south side.



Oval Palace Tablet









		G	H	
0 days	8			0 uinals
13 tuns	9			<i>iwat uti</i> and then it came to pass
12 Ahau	10			3 Ch'en
the Oxlahuntun	11			he held the God K scepter
'99 G12 chan-nu [the] snake	12			Ox-Bat-Cab
See note below				
'99 G13 ma-ta mat ?	13			Blood-Lord of Palenque
EG Bird name				
verb or relationship	14			or agency
'99 G15 'u-k'uh-li uk'uhil his gods	15			Hun-Ah-Pu
the blood of				
'99 G15 chak chak (GI name)	I-J 1			GI (also God K)
GI				
Mah K'ina Ahau K'in (GIII)	2			'99 I2 k'inich ? ahaw k'inich ? ahaw sun-faced ? lord (GI name)

Paraphrase: "(It was) 0 days, 0 uinals, 13 tuns and then it came to pass 12 Ahau 3 Chen the Oxlahuntun.

He displayed God K, ?????, Ox-Bat-Cab, EG name, Lord of Palenque.

'he was the ???? of, he was the blood of Hun Ahpu GI, GII, GIII Mah K'ina Ahau K'in.

** At Copán on Altar GI, this serpent head refers to the vision serpent. I suspect it is here because the particular in which Kan-Xul participated involved bloodletting.

	I	J	
	2		DNIG '99 J2 'u-tz'ak-ah <i>utz'akah</i>
18 days, 5 uinals	3		18 tuns
until it came to pass '99 I4 'i(wal)-'u-ti 'i(wal) ut	4		6 Etz'nab
11 Yax (9.12.11.5.18) '99 I6 'u-sak-nich-nal-li <i>usak nichnal</i> the spirit of his white flower (place)	5		it had flown away '99 J5 k'a-yi-ya <i>k'ayi(y)</i> it ended
batab te '99 I7 kalom-te' <i>kalom te'</i> [title]	6		the 4 katun '99 J6 / chan k'atun <i>chan k'atun</i>
Ah Nab(i) '99 I8 ha-na-bi <i>hanab</i> flower	7		Mah K'ina '99 J7 k'inich-ni <i>k'inich</i> <i>sun-faced</i>
He of the Ho Ch'ul Na	8		Pacal '99 J8 pa-ka-la <i>pakal</i> shield
	9		'99 J9 'ah-ho'-'?-na-nah <i>'ah ho' ?n nah</i> he of the five pyramids

Paraphrase: "It changed 18 days, 5 uinals, 18 tuns and then it came to pass 5 Etz'nab 11 Yax.
It had flown away, the soul (or spirit) of the 4 katun batab te, Mah K'ina Ah Nab(i),
Pacal, he of the Pyramid.

		I	J			'99 J14 / lahchan [k'in] wak-winik-la-ta lahchan [k'in] wak winik lat [It was] 12 days and 6 uinals after
		14				12 days 6 uinals lata *
'99 I15 ha-ma-li-ya hamali(y) it was untied	he had died	15				the resplendent lord
						'99 J15 / 'u-sak-hun-na usak hun his white headband
8 Oc		K-L	1			3 Kayab (9.12.11.12.10)
'99 K2 ahaw-?-yan ahaw ? yan	he was seated as ahpo	2				'99 L2 title su-ku-winik-ki suku[n] winik older brother (person)
'99 K3 ch'o-ko ch'ok child/sprout	Rodent-bone	3				Ah Pitzlawal (He the Ballplayer).
						'99 L4 ka-kan balam-ma kan balam Snake Jaguar
	K'ina	'99 K4 k'inich k'inich sun-faced	4			Chan-Bahlum
'99 K5 ?- 'u-hun-k'al-? ? uk'al hun his headband tying ...	his accession	5				name '99 L5 'u-k'uh-k'aba-'a uk'uh k'aba was the holy name of
'99 K6 k'uh-ahaw-bak-la k'u[hu]l bak ahaw holy Palenque lord	the Blood Lord of Palenque	6				

* Barrera lists *latulah* as *hasta que*. Two of the inflections he includes in the gloss are *lati* and *lata*. This suffix added to DNs apparently function in opposition to T236 and T126 which mark the time as 'completed' and 'ago.' This suffix tells the reader the time is 'until' another event.

Paraphrase: 12 days and 6 uinals after he died the resplendent lord (was) 8 Oc 3 Kayab, he was seated as ahpo, title, Rodent-bone, He the Ballplayer, K'ina, Chan-Bahlum.

He took the bundle, ????, the Blood Lord of Palenque.

74

'99
chum-mu-wa-ni
chumwan
he was seated

chum-wan
he was seated

'99 K13 / ch'o-ko-le-le
ch'oklel / childship (sprout-
Rodent-bone of
the lineage
ship, heir to the throne.)

EG bird name

'99 K14
ma-ta
mat

Blood Lord
of Palenque

'99 K15
k'uh-ahaw-bak-la
k'uh[u]l bak ahaw
holy Palenque lord

15 days
6 uinals
until

M-N 16

he batab-ed

on 6 Chicchan

5 days and 20

3 Cumku

until he died

'99 M6 / ha-'i
hai[n] / that one

Mah K'ina
Chan-Bahlum

'99 M7
k'inich-ka-kan balam-ma
k'inich kan balam
Sun-faced Snake Jaguar

a katun of ballplaying
katun pitzal

as the
successor

Ox-Bat-Cab

itz' uinic *

'99 L11
k'atun -pi-tzi-la
k'atun pitzil
the k'atun ballplayer

'99
ta-hi-ba
ta bah
in the first (primary)

'99 L13
ox-ch'ak-kaban
ox ch'ak kaban
three cut-down plots [ch'ok
name]

'99 L15
'u-tz'ak-ah
utz'akah
it changed

18 tuns
until

and then
he died

3 Pop (9.13.10.1.5)

since 7 Ahau

the half period

?????

'99 N6
'u-bu-t'u-wa
ubutu(w)
he buried (filled up)

Blood-Lord of
Palenque

'99 N7
k'uh-ahaw-mat-la
k'uh[u]l mat ahaw
holy Palenque lord

Paraphrase: "It was a katun of the
ballgame (until) he was seated as the
successor, Rodent-bone of the lineage,
Ox-Bat-Cab, EG bird the younger
brother of the Blood Lord of
Palenque.

It changed 15 days, 6 uinals until,
18 tuns until he was made bated and
then he died on 6 Chicchan 3 Pop.

It was five days and twenty
since 7 Ahau 3 Cumku the half-
period until he died, ????, Mah K'ina
Chan-Bahlum, Blood-Lord of
Palenque.

'99 N2 / 'i(wal)-och-bi-ha
i(wal) och bih
he entered the road (died)

* itz'in is glossed by Barrera as "younger brother." It has the same meaning in proto-Cholan.
Kan-Xul was the younger brother of Chan-Bahlum.

'99 M13
ox-ho'-winik-la-ta
ox [k'in] ho' winik lat
[It was] 3 [days] and 5
winals from when . . .

'99 M14
sak-hun-na
sak hun
[the] white headband

'99 M16
k'a (ti'?)-'u-?-hun-na

'99 M17
wak-?-k'al-ha
k'alah wak ?
[the] 6th skull moon
was tied

3 days
5 uinals
until

the resplendent
lord

5 Lamat

G2 was in
office

the 6th lunation
had ended

Glyph B

additional
supplementary

M-N 13



14



15



16



17



18



19



'99 N13
ha-ma-li-ya
hamali(y)
having been untied

he died

75

and then it dawned

'99 N14
'i[wal]-pasah(?)
'i[wal] pasah(?)

6 Xul (9.13.10.6.8)

It was the last seeing
of the moon

X was the patron

Glyph A

glyphs

'99 O1
?-k'al-ha
k'alah
It was tied

he took the
mirror

'99 O2
hun-na
hun
headband

the Lord

'99 O3
ha-'i(?) -na
hain
this/that one

title

'99 O4
nal-ox-chan(?)
ox chanal (?)

title

title tu +
head variant of
T128

'99 O6
tun-ni-tzuk
tun tzuk
stone partition (wall)

tun title??

O-P 1



2



3



4



5



6



Ahaua / ?????

'99 P1
nich-ki-?-la
nichik ?-l
[the] flowers ?

of the succession

'99 P2
tu-'u-ba
tu ubah
for him

Yax-T'ul
(substitute for Kan-Xul???)

'99 P4
hal-li-?-k'a

title taken at age seven (see D7)

Sky title

head variant of T679

Paraphrase: "It was 3 days and 5 uinals since he died the resplendent ruler until the dawn of 5 Lamat 6 Xul, when G2 was in office, when the moon was last visible, the 6 lunation had ended . . . he took the mirror as ahau as lord of the succession Kan-Xul (named by titles).

'99 O7
?-li-ya

verb (Part 2 of
Triplet)

'99 O8
ox-ch'ak-kaban
ox ch'ak kaban
[ch'ok name]

Ox-Bat-Cab

'99 O9
k'inich
k'inich
sun-faced

Mah K'ina

'99 O10 / 'u-hun-k'al-li
uk'al hun
his headband tying ...
his accession

'99 O11
pi-tzi-la-
pitzila-
ballplayer

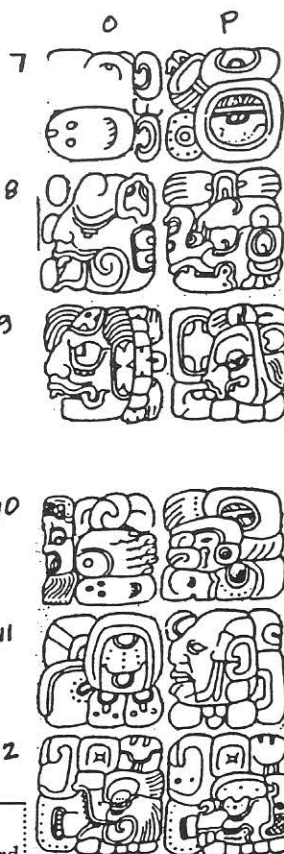
he of the

Blood Lord of
Palenque (Bird)

'99 O10 / k'uh-ahaw-mat-la
k'uh[u]l mat ahaw / holy Palenque lord

Paraphrase: "... He (missing) in the bright sky, Ox-Bat-Cab, EG bird name, Kan Xul; he took the bundle, ???, the Blood lord of Bird Palenque, the Blood Lord of Bone Palenque.

Commentary: This is the peek event of the text. The importance of the date is marked by its elaboration to the level of an Initial Series date by the presence of the Lord of the Night and Lunar information. The event, accession, is repeated three times in contrasting forms, and the names especially are difficult to associate with other passages. Kathryn Josserand has applied discourse analysis to the inscriptions and says that the peek (or focal) event should have disturbed syntax. The disturbance here is in the unusual complexity of the names and in the run-on clause structures unmarked by the punctuation of temporal statements. Note that in the second clause of this long elaborate passage (the first section above), Kan-Xul is finally named with the royal name he received from the ancestral list on his accession. In the third clause, he is named by the maize title prominently displayed in his father's name at D12 and in his older brother's name at L3. Note also that like his father he is named with the double Emblem Glyph.



ta nen chaan

'99 P7
ta-?-chan
ta ? chan
in the sky

EG bird name

'99 P8
ma-ta
mat

Kan-Xul

'99 P9
k'an-na-hoy (hok?)'-chitam-
ma / k'an hoy chitam
yellow encircling (tied)
peccary (Ruler Name)

name

'99 P11
'u-k'uh-k'aba-'a
uk'uh k'aba
was the holy name of



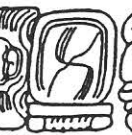





pitzlawal (The ballplayer)

'99 P11
wa-la ?
-law
ballplayer

Blood Lord of
Palenque (Bone)

'99 P12
k'uh-ahaw-bak-la
k'uh[u]l bak ahaw
holy Palenque lord

O P

<p>'99 O13 / 'u-cha'-tal-la ucha'tal [It was] the second ... It was the second succession</p>	<p>13</p>  <p>14</p> 	<p>'99 P13 yo-xu-k'in-ni yox k'in yo.tz'i k'in (Title of kings)</p>
<p>'99 O14 och-k'in-ni ochk'in west</p>	<p>15</p>  <p>16</p> 	<p>'99 P14 kalom-te' kalomte'</p>
<p>it changed</p> <p>8 tuns</p>	<p>'99 O15 'u-tz'ak-ah utz'akah</p> <p>17</p>  <p>18</p> 	<p>0 days, 2 uinals</p> <p>4 katuns</p>
<p>'99 O17 'u-ti-ya uti(y) since it had come to pass since it came to pass</p>	<p>19</p> 	<p>5 Lamat</p>
<p>1 Mol (9.9.2.4.8)</p>	<p>Q P1</p> 	<p>he had been made the zac uinic</p> <p>'99 P18 sak-hun-k'al-hi-ya k'alahi(y) sak hun [when] the white headband was tied</p>
<p>'99 O19 tu-hi-ba tu bah for (on?) him</p>	<p>of the succession</p>	<p>'99 P19 Mah K'ina Pacal k'inich hanab pakal k'inich hanab pakal sun-faced Flower Shield Batab (substitute)</p>
<p>Blood Lord of Palenque</p> <p>'99 Q1 / k'uh-ahaw-bak-wa k'uh[ul] bak ahaw holy Palenque lord</p>	<p>'99 R1 kalom-te' kalomte'</p>	<p>Paraphrase: It was the second succession as yotz' kin' west batab-te. It changed 0 days, 2 uinals, 8 tuns, 4 katuns. He had become the zac uinic, of the succession Mah K'ina Pacal, Blood Lord of Palenque, Batab.</p>

Commentary: Kan-Xul now ties his own succession to his father's by naming himself as the second successor to the batab-te title and then recording the time since the long ago accession of his father. The last title in Pacal's name I nicknamed "ma cuch" years ago as a possible reading and as a name for talking about it. It now seems clear that it is a phonetic replacement for the batab-te title.

78	it changed	Q-R '99 Q2 'u-tz'ak-ah utz'akah	2		7 days
	8 uinals		3		18 tuns
			4		5 Lamat
	'99 Q4 'u-ti-ya uti(y) after it had come to pass from when it came to pass		5	'99 R5 / sak-hun-k'al-hi-ya k'alahi(y) sak hun [when] the white headband was tied	
	6 Xul (9.13.10.6.8)		6	he had become zac uinic	
	'99 Q6 tu-hi-ba tu bah for (on?) him		7	'99 R6 / ox-ch'ak-kaban / ox ch'ak kaban three cut down fields (child (ch'ok) name Ox-Bat-Cab	
	EG bird name	'99 Q7 ma-ta mat	8	'99 R7 / k'inich-k'an-hoy (hok'?) -chitam-ma k'inich k'an hoy (hok'?) chitam sun-faced yellow encircling peccary (Ruler Name) Kan-Xul	
	'99 Q8 / k'uh-ahaw-bak-la k'uh[u]l bak ahaw holy Palenque lord Blood Lord of Palenque		9	'99 R8 'i[wal]-'u-ti 'i[wal] ut and then it came to pass	
	9 Men		10	'99 R9 k'a (ti'?) -hun-nah-na k'al (ti'?) nah hun G7 was in office	
	it was completed		11	'99 R10 / hu-['uh]-li-ya huli(y) / from when it arrived the moon (Glyph D) this is a verbal expression	
	the third lunation had ended		12	X was the patron	
	the moon house was		13	'99 R12 k'al-b olon k'al bolon of the 29	
	'99 Q12 / 'u-k'aba-ch'o-ko uch'ok k'aba was the child name of		14	'99 R13 'o-chi-k'ak' och k'ak' fire entered	
	3 Yax (9.14.8.14.15)			he dedicated it	
	'99 Q14 / hun-k'al-?-nah hun k'al nah / [into the] tying-the- headband-house accession house			is its name	
				'99 R14 'u-k'aba uk'aba was its name of	

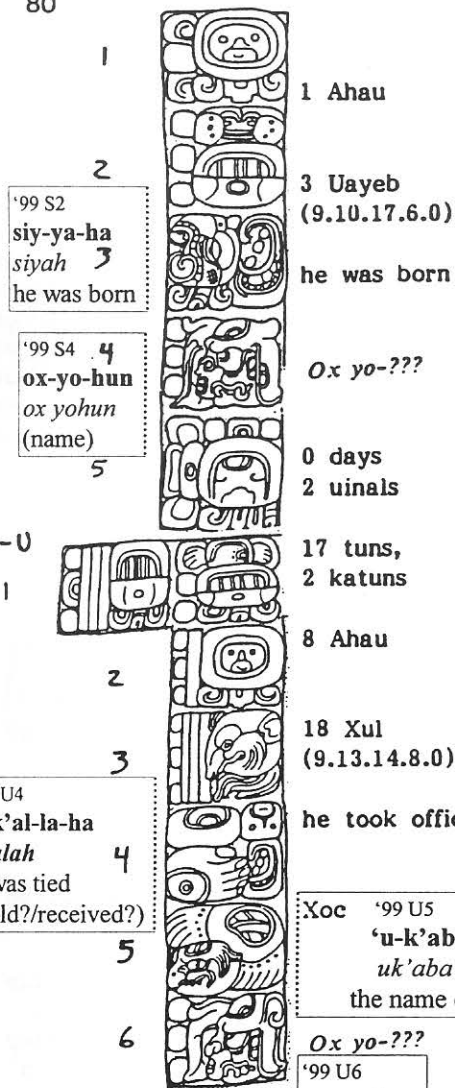
Paraphrase: It changed 7 days, 8 uinals, 18 tuns after it had come to pass 5 Lamat 6 Xul.

He had taken the bundle of the succession, Ox-Bat-Cab, Mah K'ina Kan-Xul, Blood Lord of Palenque

And then it came to pass 9 Men when G7 was in office, when the moon was dark, when the sixth lunation had ended, and X was the name and the moon had 29 days, 3 Yax.

He dedicated it; accession house is its name.

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Paraphrase: On 1 Ahau 3 Uayeb, he was born, *Ox-yo-???*.

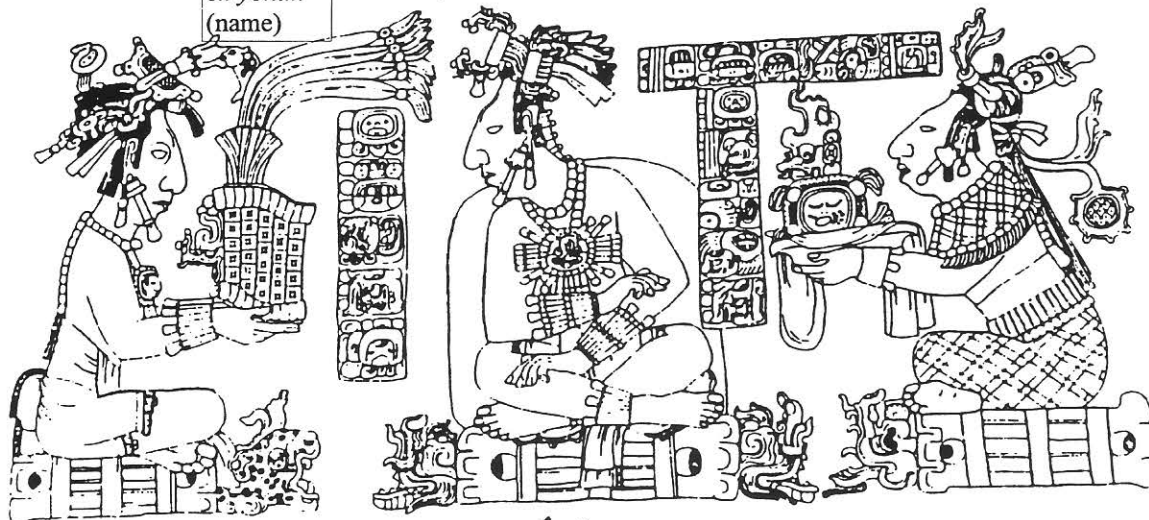
0 days, 2 uinals, 17 tuns, and 2 katuns later, he took the mirror, his name is *Ox-yo-???*.

He dedicated it, *Pop-Le*, is its name, *Bolon-Tzacab*.

Commentary: A different birth date is recorded in this text, demonstrating beyond all doubt that Xoc and Kan-Xul were distinct individuals. The second verb is the "mirror-in-hand", which sometimes records accession to office, but here an office or title is not specified. This mirror event took place about four years after Kan-Xul's accession and may record either an office taking or a rite of some other kind. The final text is a dedication phrase, probably recording the name of the tablet itself as *pop-le*.

The location of these texts around the main figure suggests that Xoc was declaring himself to be like-in-kind to Kan-Xul, and therefore, son of the same parents. He is named with the number three, phonetic *yo*, and the Jester God, perhaps *Ox yahau*.

Kan-Xul apparently captured by a ruler of Tonina late in his reign. Xoc, who may have been the third brother in this generation, is recorded as the principal actor in the dedication ritual for House AD and the Palace Tablet. His name does not include the *Mah K'ina* title and there is no reason to presume he was ever the king.



Kan-Xul's name phrase:

The name phrases for the protagonist of the Palace Tablet appear in two forms-

one before accession and one after. The name phrase was expanded to include many different titles at various

times, but the pre-accession name phrase includes 3 constants:

rodent-bone, III-axe-earth, and T565 / EG bird name.

The rodent-bone appears not only in Kan-Xul's name, but in Chan-Bahlum's, in their mother's name phrase, in

Chaacal's, and in the name phrases of the secondary

figures on the Tablet of the Slaves. Furthermore,

rodent-bone is a frequent component of Glyph B, where

it may well represent the moon as a 'rabbit' and it

is a name component for GII-God K. We do not fully under-

stand the rodent-bone glyph,

but it appears to record some

supernatural or divine, deity-related aspect of those who carry it in their names.

'III-axe-earth' (Ox-baat-caban) is the second component of the name phrase.

It may be replaced by an anthropomorphic, jawless head with jaguar ear and scroll emanation from the mouth. This head variant also appears with the prefix 'three'. Not much is known about this jaguar variant god, but its substitution for the III-axe-earth glyph also appears at Yaxchilan. The 'III-axe-earth' glyphs appear as a part of the name phrase of the woman on Lintel 24 (G2). On Lintel 26, Shield-Jaguar again appears with a woman, who is named on the side inscription. The name phrase is badly eroded, but the 'III-jaguar god' glyph appears at L1, in exactly the same position as that held by the III-axe-earth glyph on Lintel 24.

The third component of the name phrase is a glyph composed of Landa's ma sign (T74) and either T565 or the Palenque EG bird. This glyph is well known at Palenque because of its frequent appearance in name phrases. In the tablets of the Group of the Cross, it appears with the addition of T117 as a part of or as a replacement for the names of the Triad gods. It appears in the name phrases of U-Kix-Chan, Ac-Kan, and the secondary figures of the Tablet of the Slaves. No adequate reading for this glyph has been proposed, but David Stuart has suggested with justification that in the Group of the Cross where it appears with T117, it represents some characteristic such as divinity.

The post-accession name of the protagonist of the Palace Tablet is drawn from the ancestor list of Palenque and recalls the name of a ruler born on 9.2.15.3.8 12 Lamat 6 Uo, acceded on 9.4.14.10.4 5 Kan 12 Kayab, and who died on 9.6.11.0.16 7 Cib 4 Kayab. This earlier ruler was the great-great-great-great grand father of our Kan-Xul. This ancestral name is composed of an animal head bound in a bundle motif. We do not include the bundle in the proposed reading which is based on the animal head--a composite of the xul-Glyph B animal with the muzzle of a peccary and kan, the glyph for yellow or precious. The name xul for the animal head was chosen for a number of reasons. The month glyph xul is represented by a rodent-like head that is very close visually to the T757 animal which I have identified both iconically and phonetically as a rabbit.

C8-C9:



F8-E9:



H12-H13:



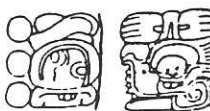
K14-L13:



O8-P9:



R6-Q8:

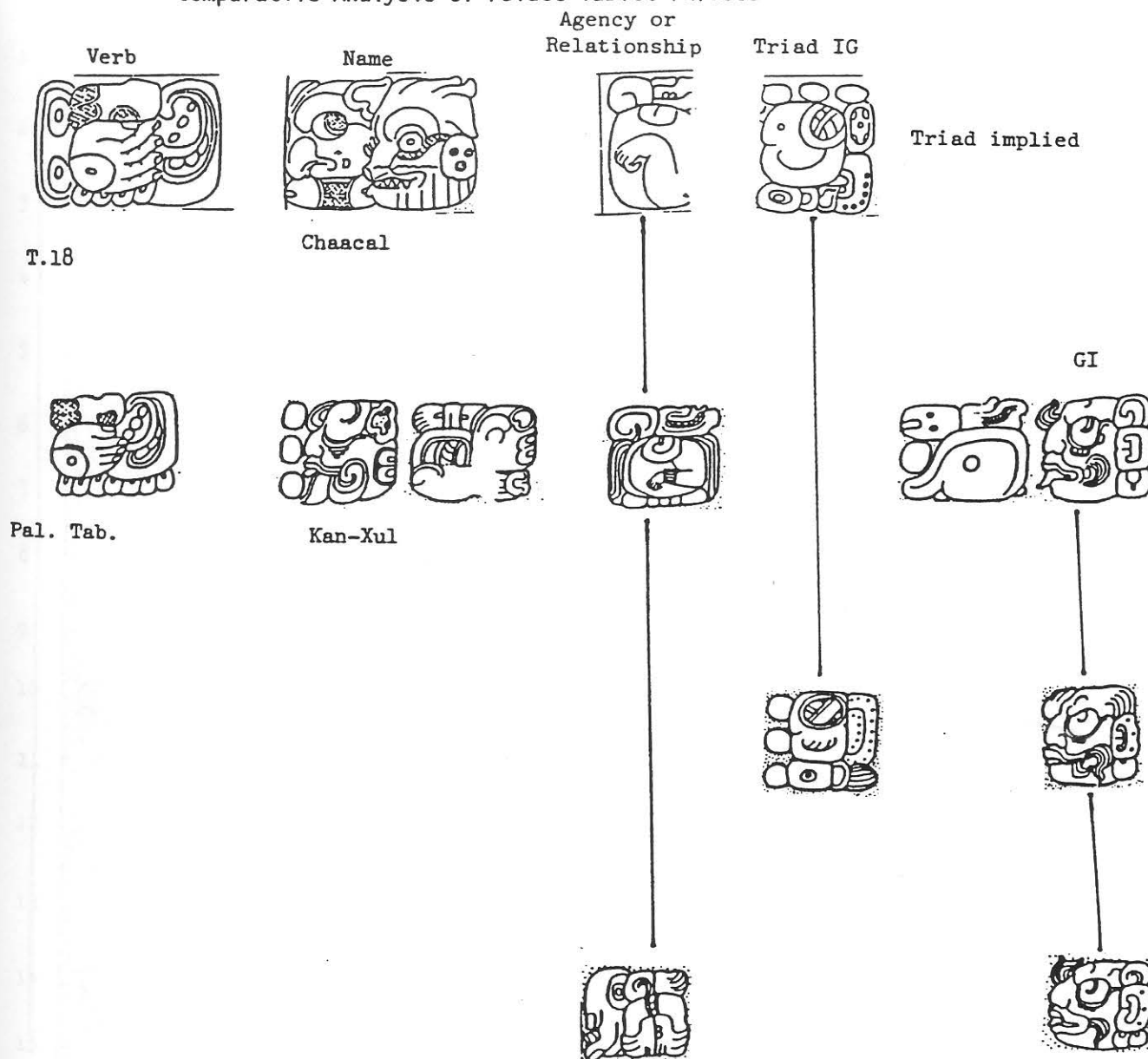


However, both T757 and this animal T758 can appear with the phonetic value ba, which is a term for 'gopher'. T758 is also the glyph for the month Xul. None of the meanings for the term 'xul' in any of the languages (for instance 'horn' or 'end') make sense for a glyph of a rodent-like animal. However, the name for this month in the Eastern Maya languages is 'tsiq'in', a term for 'bird'. In Kekchi, one of the terms for bird is xul and xulem appears in many languages as a general term for vultures. In Kekchi, however, xul is also a generic term for 'animal' and T758 seems to be a very generalized head representing all 'small, burrowing, rodent-like animals'. The peccary muzzle seems to have been added to the Palenque name in order to insure that a term for a specific species, such as gopher or rabbit was not read, instead of a general term for 'animal'. We have retained xul in our proposed reading because the main animal head used in the glyph is the xul month animal and xul is a term for 'animal' in at least one language. It is interesting to note that Kathryn Josserand and Nicholas Hopkins in their work with Ch'ol in 1978 elicited chitam as a numerical classifier for 'animals'; chitam is the term for peccary in Ch'ol and the muzzle of the Kan-Xul animal is that of a peccary.

83
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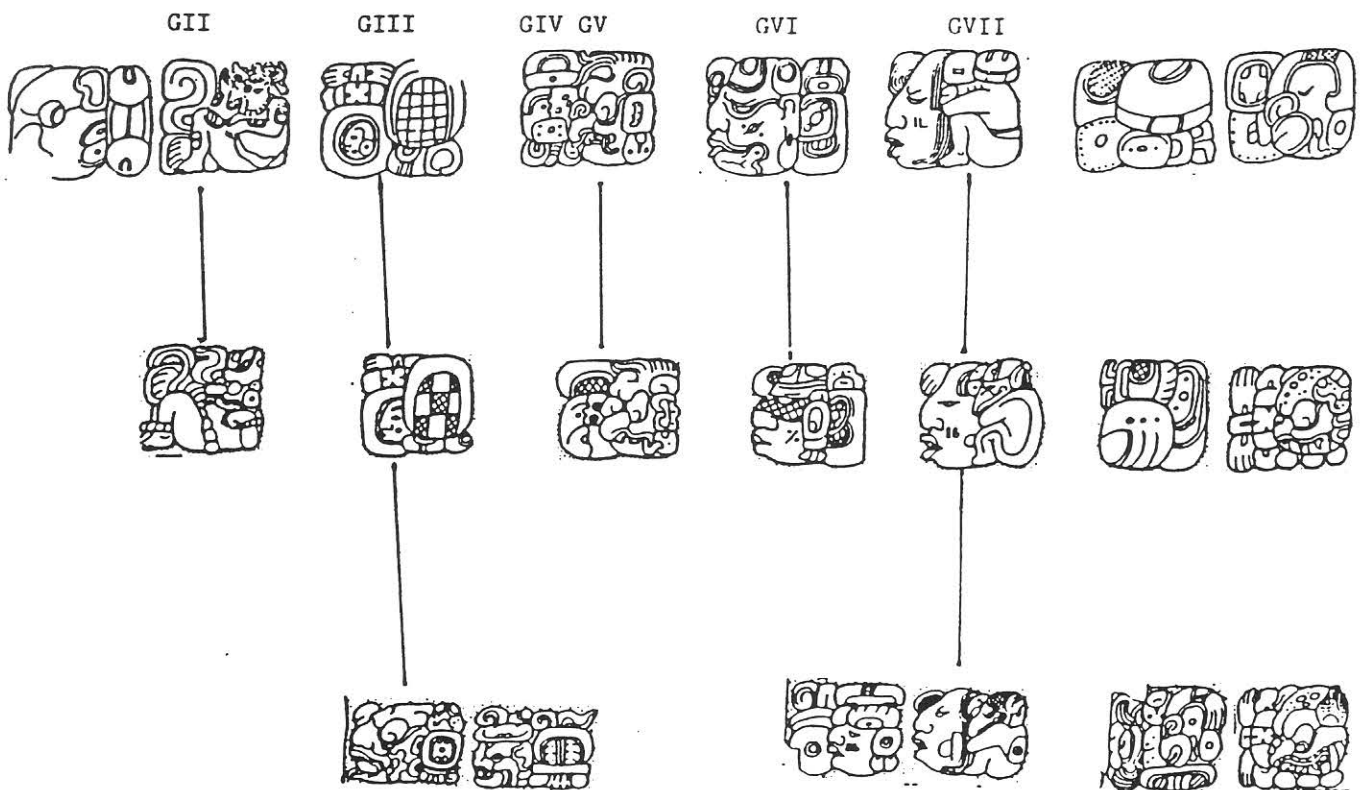
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Comparative Analysis of Palace Tablet Phrases



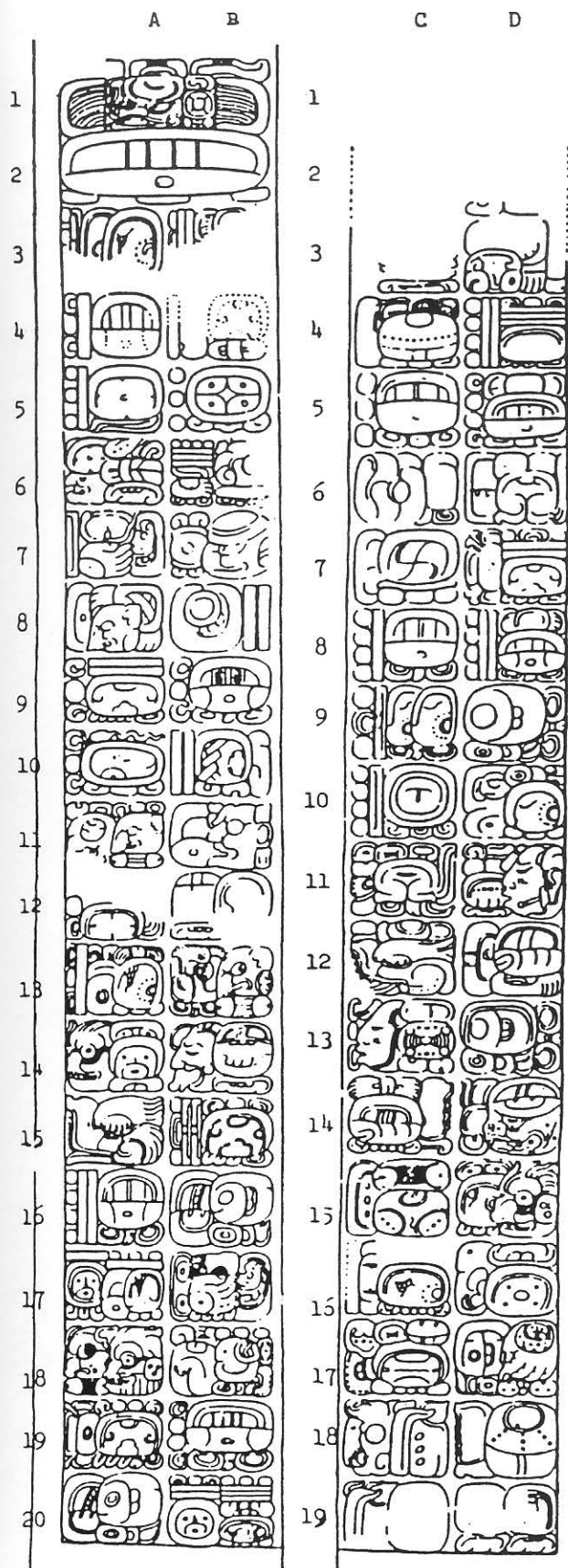
Commentary:

The event that occurred to Kan-Xul at age 7, recorded as a deer hoof held by the T713 hand, also occurred to Chaacal at age 14.1.12. This "deer hoof-in-hand" event is also recorded as an era event noted as the "completion of 13 baktuns" on the TC, and mai, the word for "deer hoof," has been identified by Edmonson as a term for "thirteen cycles." However, since neither Kan-Xul nor Chaacal was thirteen at the time of this event, it seems unlikely that it refers to a period-ending event counted from their births. Rather the event must be some sort of rite or installment appropriate to young future rulers. Both "deer hoof" events are followed by the name of the young lords, by a glyph that should record either agency or a relationship of some sort, and by the Palenque Triad, although on the Temple 18 jambs, these gods are implied by the Triad Introductory Glyph. And on the Palace Tablet, as well as in an unrelated passage on the TFC, the Triad gods are followed by four additional deity names, including Ek Balam-Ahau, ("black jaguar or hidden lord"), a crested version of the zoomorphic GI, a death-marked, roman-nosed head which also appears on Tikal Temple IV, Lintel 3.



The final name in this deity series is recorded with the female head that can mean "lady (na)" or the number 1 (hun), and a full-figured version of the vulture ahau. This ahau glyph is replaced on the Pal. Tab. by a decapitated body with an ahpo sign positioned over the neck stumb. In most other contexts, the head variant of ahpo is ahau, but here the scribe apparently wanted to retain the ahpo sign within the full-figured format so he used the decapitated body as the method of personification. This god's name was Hun Ahau and Hun Ahpo.

TEMPLE XVIII JAMBS



Chronological Summary:

A1-B8: 9.12. 6. 5. 8 3 Lamat 6 Zac

A9-B9: - 1.10. 1

A10-B12 9.12. 4.13. 7 1 Manik 10 Pop

A1-A13 9.12. 6. 5. 8 3 Lamat 6 Zac

B15-B16 + 14. 1.12

A17 9.13. 0. 7. 0 5 Ahau 8 Chen

B19-A20 + 2. 2. 0

B20 9.13. 2. 9. 0 11 Ahau 18 Yax

A1-A13 9.12. 6. 5. 8 3 Lamat 6 Zac

D3-D4 + 2. 3.16.14

(9.14.10. 4. 2 9 Ik 5 Kayab)

D6-D8 - 7.14. 9.12. 0

C9-D9 2. 0. 0.10. 2 9 Ik o Zac

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TEMPLE XVIII JAMBS

		A	B	
	15			[it was] 12 days, 1 uinal
14 tuns	16			and then it came to pass '99 B16 'i[wal]-'u-ti 'i[wal] ut
5 Ahau 8 Chen (9.13.0.7.0)	17			he took part in the deerhoof event
Rodent-Bone/Iguana (Chaacal)	18			relationship or agency of GI '99 B17 'u-?-k'al-hi-ha uk'alah "deer hoof"
		'99 A18 ch'ok huh ch'ok huh ch'ok iguana		'99 B18 yi-nal-chi-la yichnal in the company of (at the place of)
[it was] 0 days, 2 uinals	19			2 tuns
and then it came to pass	20			11 Ahau 18 Yax (9.13.2.9.0)
		'99 A20 'i[wal]-'u-ti 'i[wal] ut		
		C-D 1		
????				????
????	2			????
	3			
	4			'99 D3 k'uh-k'aba k'uh k'aba holy name

Paraphrase: "12 days, 1 uinal, 14 tuns and then it came to pass 5 Ahau 8 Ch'en.
He took the may, Rodent-bone Iguana, the successor of the Palenque Triad.
0 days, 2 uinals, 2 tuns and then it came to pass 11 Ahau 18 Yax.
... was its name, the ballplayer. (possible a house dedication event)"

TEMPLE XVIII JAMBS: PARAPHRASE

[illegible]

Paraphrase: "14 days, 16 uinals, 3 tuns, 2 katuns after he had been born and then he was seated.

It changed 0 days, 12 uinals, 9 tuns, 14 katuns, 7 baktuns and then it came to pass 9 Ik 0 Zac.

She was seated as lord, Lady Beastie, the precessor of Lady ???? Lady Ta-chan. . .

It had come to pass ? ? ? ? ? ? ?

It was in the land of Iguana, Mah K'ina Chaacal, Ah Nab(i), Blood Lord of Palenque.

It came to pass he scattered at Quetzal Tree Mountain between the waters and the sky place.

Commentary: The last clause names the place of the rite as on *K'uk-te'-Witz*, which must be the ancient name of El Mirador, the mountain just behind Temple 18. The last two glyphs probably identifies the mountain as rising from between the waterlilies and the sky, perhaps a reference to the world or most specifically the interval on which Palenque is built.

Tablet of the Slaves: Chronology

A1:	9. 9. 2. 4. 8 (9. 12. 11. 12. 10 (9. 13. 10. 6. 8	5 Lamat 8 Oc 5 Lamat 7 Caban	1 Mol 3 Kayab) 6 Xul) 15 Kayab	+ 3 katun ending + 1 katun ending
B4:	9. 11. 18. 9. 17			
B3:	2. 11. - . -			
C1:	9. 14. 10. 4. 2	9 Ik	5 Kayab	
D1:	9. 14. 11. 17. 6	8 Ix	7 Yaxkin	
C3:	9. 14. 13. 11. 2	7 Ik	5 Zec	
F1:	9. 14. 11. 17. 6	9 Cimi	19 Zac	
E3:	9. 14. 17. 12. 19	2 Cauac	2 Xul	
F4:	9. 14. 18. 1. 1	7 Imix	4 Ceh	
G3:	9. 15. 0. 0. 0	4 Ahau	13 Yax	
H2:	1. 8. -			into the future
H3:	9. 14. 18. 9. 8	5 Lamat	6 Uo	
G5:	9. 14. 18. 9. 17	1 Caban	15 Uo	



On 5 Lamat 1 Mol
(9.9.2.4.8)

'99 A2 / ox te' k'al 'u-chum-[mu]-
tun-ni / ox te' k'al uchumtun / 3 sets
of 20 were his (Pakal's) tun seatings

3 aggregates of scores
of tun seatings
ox te' k'al u chum tun

'99 A3 / hun te'-k'al-'u-chum-tun-k'an-hok'-
chitam-ma / hun te' k'al uchumtun k'an hok' chitam
1 set of 20 were the tun seatings of "yellow
encircling peccary"

1 aggregate of 20
his seating Kan-Xul
hun te' k'al u chum Kan-Xul

he was born long ago Zutz'

'99 A4 / siy-hi-ya he-sotz'
siy[a]hi(y) he(?) [chak?] sotz'
from when he was born, [big] bat

until he took the bright bund
of the succession

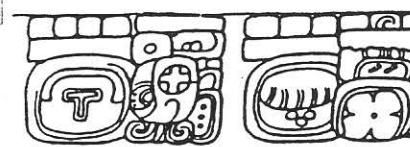
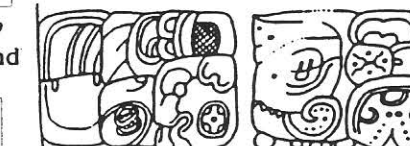
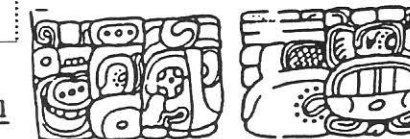
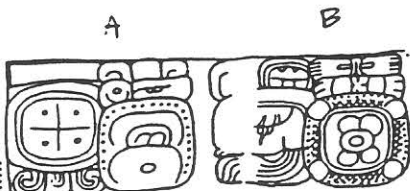
'99 A5 / 'i(wal)-k'al-[ha]-hun-tu-ba
i(wal) k'alah hun tuba / and then (until)
the headband was tied on (for) him

on 9 Ik 5 Kayab
(9.14.10.4.2)

he took the smoking bundle
of the succession

'99 D2 / k'ak'-hun-k'al-tu-ba
k'al k'ak' hun tuba
the fire headband was
tied /held(?) for him

On 7 Ik 5 Zec
(9.14.13.11.2)



'99 B1

ahaw-?-ni k'inich hanab pakal
ahawin k'inich hanab pakal
he became lord, sun-faced "flower shield"
he was seated as ahpo
Mah K'ina Pacal

'99 B2 / hun te'-k'al-'u-chum-tun-kan-balam
hun te' k'al uchumtun kan balam

1 set of 20 were the tun seatings of "snake jaguar"
until the seating of Chan-Bahlum

ta u chum Chan-Bahlum

11 tuns 2 katuns

on 7 Caban 5 Kayab
(9.11.18.9.17)

Chaacal Ah Nab(i)

'99 B5

'a-ku-la 'a-nab
ah kul ah nab
(name) porcupine lake

On 8 Ix 7 Yaxkin
(9.14.11.12.14)

Chac-Zutz' Lord Successor???

'99 D2 / chak-zotz'-ahaw-ba
chak zotz' ba ahaw
great bat first lord

there was war
in the land of

'99 D3

ch'ak-k'in-ni-la 'u-kab-hi-ya
ch'ak k'inil ukab[i]hi(y)
k'inil was cut down, he was in
charge of it...

'99 E1 / **chak-zotz'**-ya-ahaw-k'ak'
chak zotz' yahaw k'ak'
 (name) "great bat" lord of fire
Chac-Zutz', Lord Fire

1

'99 E2 / **chuk-ka-ha ta-'ah-hi-chi**
chukah ta ah chih / he was
 captured, (name) 'He of the deer'

he was captured
 Ah Manik

2

On 2 Cauac 2 Xul
 (9.14.17.12.19)

Chac-Zutz'

'99 F4 / **chak-sotz'**
chak sotz'
 (name) "great bat"

4

On 9 Cimi 19 Zac
 (9.14.11.17.6)

'99 F2 / **'ah-ahaw-la-wa-'ah-chaan-kun-na**
ah ahawlaw ah chaan kun / (names) "he of
 the ? lord," "he of the sky seat"

Ah Ahpo La-la
 Ah Chaan??

'99 F3 / **ch'ak-ko-la 'u-kab-hi-ya**
ch'ak k'inil ukab[i]hi(y)
 k'inil was cut down, he oversaw it ...

there was war
 'under the authority of'
 or 'in the territory of'

3

On 7 Imix

4 Ceh he took part in an event
 (9.14.18.1.1)

5

G-H 1

Ah tun pitz'
 Chan Ahau

'99 G1 / **'ah-tun-ni-pi-tzi-la-chan-**
ahaw / ah tun pitzil chan ahaw /
 he of the stone ball court

2

Chac-Zutz', Cahal

'99 G2
ch'ak sotz' sa-ha
chak sotz' saha[l]
 (name) big bat, sahal

wac ahau, ????

'99 H1
wak-ahaw-yah-k'uh-na
wak ahaw yah k'uhun-
 Six lord, He of the holy books of

G

H

2



'99 H2

wak-te'-hun-hab-'u-to-ma*wak te' hun hab utom*

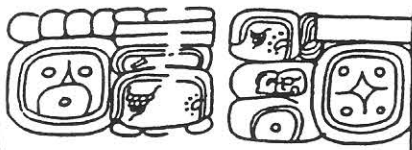
It was 6 [winal] and one year before it would come to be

It was 8 te' 1 tun

utom

it would come to pass

3

4 Ahau 13 Yax
(9.15.0.0.0)'99 G4 / **wak 'ik'-k'at-nah-el-le**
wak 'ik' k'at el nah / 6 Wo when
fire entered the building 46 Uo (9.14.18.9.8)
he dedicated the house
(or the tablet)the tun-seating
after 5 Lamat'99 H3 / **tun-ni-chum-****[mu] ho'-lamat /***chum tun ho amat*the bundle or
accession house

9 days after

'99 H4 / **hun-la-k'al-nah****bolon k'in-hi***k'al hunal nah bolon k'inih*the headband-tying
building, 9 days beforehe completed 3 katuns
on 1 Caban

'99 G5

tzutz ox k'atun hun kaban*tzutz ox k'atun hun kaban*3 k'atuns were completed on
1 kaban15 Uo (9.14.18.9.17)
from birth.

'99 H5

oxlahun 'ik' k'at ta siy-na*oxlahun 'ik' k'at ta siyan*13 Wo, in (from) his having
been born

father's name

'99 I1

ti-wo-ba-chan-na*tiwob chan**(tiw ba chan(?))*

(name) ? sky

'99 J1

ma-mat*mat*

'99 K1

ch'o-ko*ch'ok*

child (sprout)



mother's name

'99 L1

na' ki-nu-wi*na' kinuw*

lady ?

'99 L2

ma-ta*mat*

'99 L3

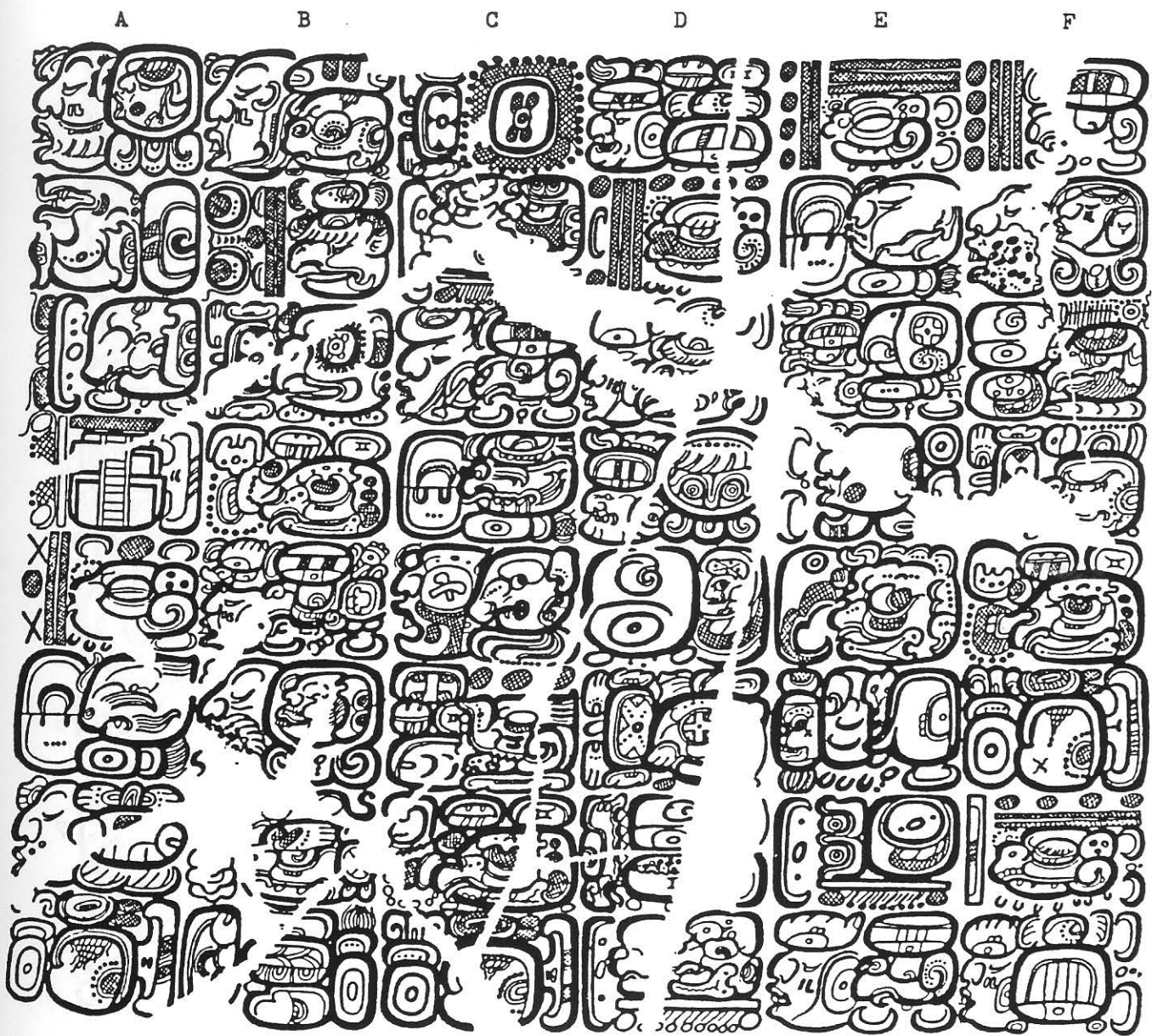
ch'o-ko*ch'ok*

child (sprout)

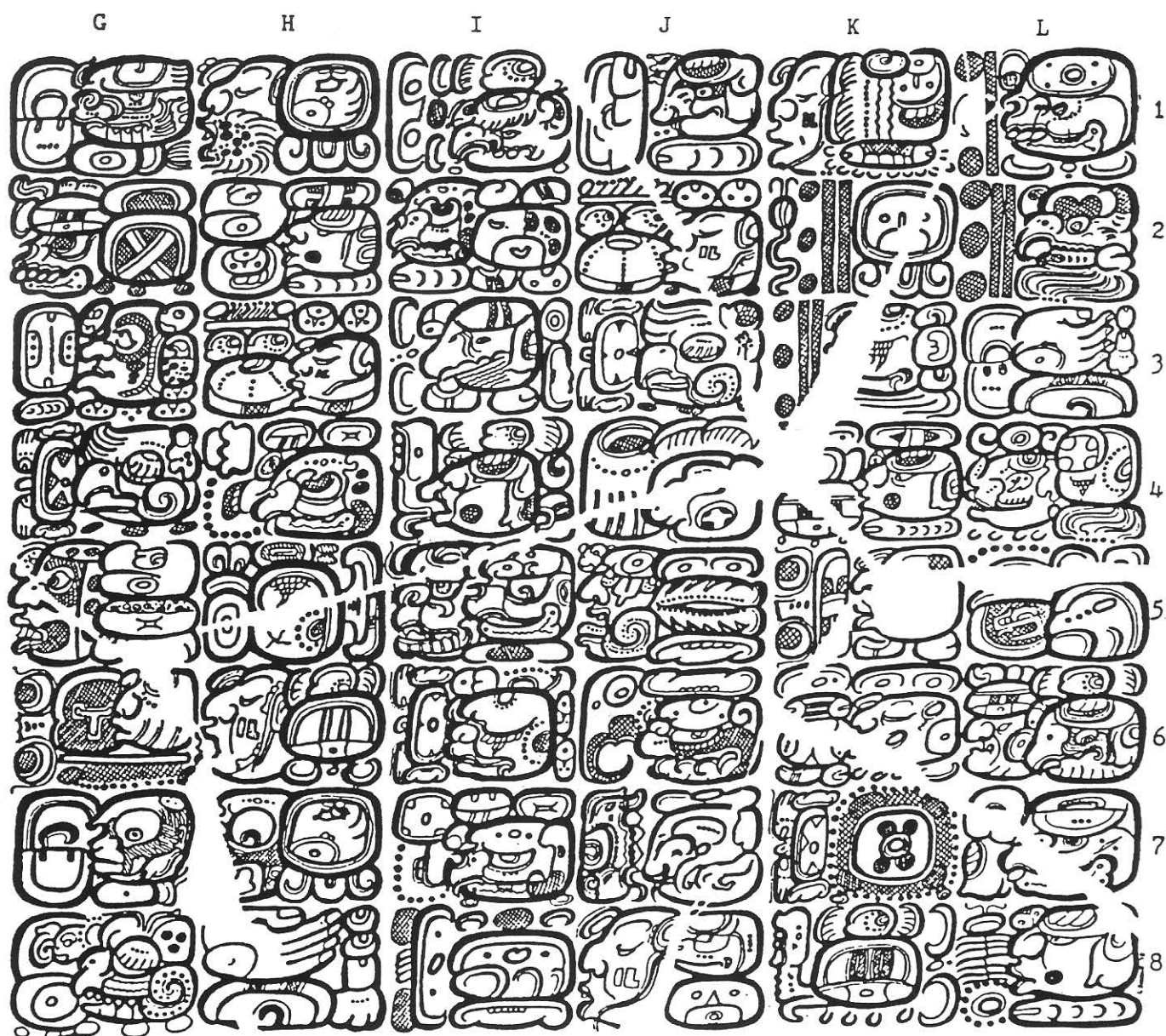
95
Blank!

205

Tablet of the 96 Glyphs from Palenque, Chiapas:



drawn by Linda Schele



Tablet of the 96 Glyphs, Chronological Summary:

A1-B1:	9.11. 0. 0. 0	12 Ahau	8 Ceh	End of 11 katuns
A5-A6:	<u>2. 1.11</u>			DN: add
B6-A7:	(9.11. 2. 1.11)	9 Chuen	9 Mac	
D2-C4:	<u>2. 8. 4.17</u>			DN: add
D4-C5:	(9.13.10. 6. 8)	5 Lamat	6 Xul	
E1-E2:	<u>19.15.14</u>			DN: add
F2-E3:	(9.14.10. 4. 2)	9 Ik	5 Kayab	
F7-G1:	<u>2. 2.14. 5</u>			DN: add
H1-G2:	(9.16.13. 0. 7)	9 Manik	15 Uo	
H6-G7:	<u>1.(0. 0. 0)</u>			DN: add
H7-G8:	(9.17.13. 0. 7)	7 Manik	0 Pax	
K2-K3:	9.17.13. 0. 0	13 Ahau	13 Muan	End of 13 tuns
L1:	<u>2</u>			DN: add
L3-K4:	(9.17.13. 0. 7	7 Manik	0 Pax)	Implied
K8-L8:	(9.17.13. 0. 7	7 Manik	0 Pax)	Implied

The Tablet of the 96 Glyphs was found in the Southwest Court of the Palace lying face down between the Tower and House E. A workman hit the tablet twice before he realized that it was carved. Until that time it was unbroken and its remarkably well-preserved condition is due to the fact that it was lying face-down under deep layers of protective rubble.

The original location of the Tablet can be determined with some security; its dimensions exactly match those of a niche in the lower step on the south stairway of the Tower. The Tablet of the Scribe was the right alfarda to these stairs and the Orator was the left alfarda. There are reports of a large complex stucco relief panel that was located on the south wall of the Tower above the Tablet. I have never seen remains of this sculpture, but it has been reported to me by people who saw small fragments of it adhering to the wall before the major excavations of the 1950s.

The Tablet of the 96 Glyphs is the latest known stone inscription from Palenque. Its style partakes of a late tradition at Palenque which first appears after 9.14.0.0.0. It is one of very few tablets at Palenque which was carved by one sculptor and I suspect that the sculptor and the scribe were one and the same person. It is one of the few examples of carving that fully reveals the calligraphic origin of the writing system and preserves completely the beauty of the original brush drawing done as the layout for the carving.

12 Ahau

rested

'99 A2
tzutz-yi
tzutz[u]y (?)
it was completed

It was in the
land of

'99 A3
'u-kab-ya
ukab[ih]i(y)
he was in
charge of it

He of the Pyramid

'99 A4
'ah-ho'-?-nah
ah ho ? nah
he of the 5 (pyramid) buildings

11 days, 1 uinal

'99 A6 / 'i(wal)-'u-ti / i(wal) ut
/ and then it came to be
and then it
came to pass

9 Mac
(9.11.2.1.11)

Zac-??-Tun-Na
Proper name of
House E

'99 A8 / sak-nu-ku-nah /
sak nuk nah / the white big
building

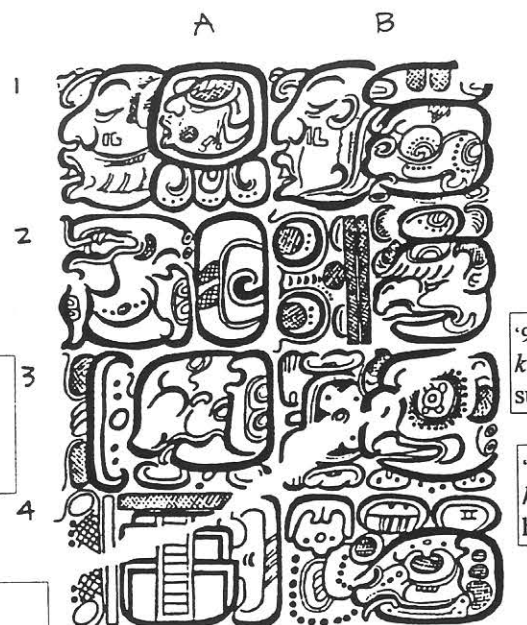
Mah K'ina Pacal

'99 C1 / k'inich hanab pakal / k'inich
hanab pakal / sun-faced "flower shield"

Paraphrase: On 12 Ahau 8 Ceh rested the 11th katun.

It was in the lands of Mah K'ina Pacal, Blood Lord of Palenque.

It was 11 days, 1 month, and 2 tuns and then it came to pass 9 Chuen 9 Mac.
He dedicated the White House in the house of Mah K'ina Pacal, the 5 katun lord.



8 Ceh

the 11th katun

'99 B3 / k'inich hanab pakal
k'inich hanab pakal
sun-faced "flower shield"

Mah K'ina Pacal

'99 B4 / k'uh-ahaw-bak
k'uh[ul] bak ahaw
holy Palenque lord

Blood Lord of Palenque



2 tuns

9 Chuen

'99 B7 / 'och-k'ak'
och k'ak' / fire entered

He took part
in the fire event

'99 B8 / ta-yo-otot-ti
ta yotot / in the house of
in the house of

'99 D1
ho' ahaw-k'atun
ho' k'atun ahaw
the 5 katun Lord

C

D

'99 C2
'u-tz'ak(?) -ah
utz'akah
As day changes to night

8 tuns

'99 C4 / 'i(wal)-'u-ti
i(wal) ut
and then it came to be
and then it came
to pass

6 Xul
(9.13.10.6.8)

'99 C6 / ta-ahaw-le ox-ch'ak-kab-
na / ta ahawle(l) ox ch'ak kaban /
in the lordship, "three cut fields
(plots)" ta ahpo le [Name]
as Lord of the
Succession

Blood Lord of
Palenque

'99 D7 / 'u-chum-[mu]-
balam-tzam(?) -ma
uchum balam tzam
his jaguar throne seat was ...
u chum balam pop
It was his seating
on the jaguar throne

D7-C8



17 days, 4 uinals

2 katuns

5 Lamat

chumlah
he was seated

'99 D6 / k'inich-hoy (hok'?) -chitam-
k'an-ma / k'inich k'an hoy chitam
"sun-faced yellow encircled peccary"
Mah K'ina Kan-Xul

'99 C7
k'uh-ahaw-bak-la
k'uh[u]l bak ahaw
holy Palenque lord

'99 C8 / sak-nu-ku-nah
sak nuk nah
[in] the white big building
Zac-??-Tun-Na
'White Stone House'



Paraphrase: "As day changes to night, 17 days, 4 uinals, 8 tuns, 2 katuns passed and then it came to pass 5 Lamat 6 Xul.
He was seated as Lord of the Succession, Mah K'ina Kan-Xul, Blood Lord of Palenque.
It was his seating in the Zac-??-Tun-Na."

D8



'99 D8
'u-tz'ak(?) -ah
utz'akah

As life changes into death

E-F1

14 days, 15 uinals

'99 E2 / 'i(wal)-'u-ti
i(wal) ut
and then it came to be

and then it came to pass

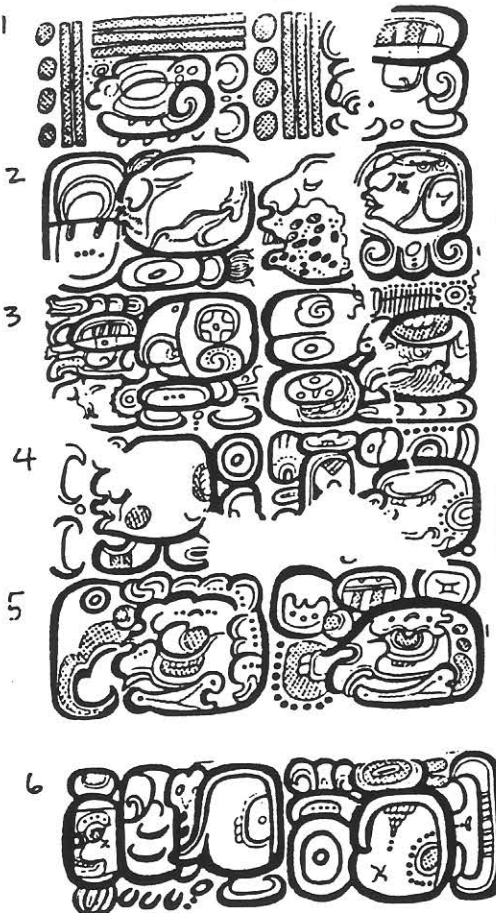
5 Kayab

(9.14.10.4.2)

'99 E4 / ya-ahaw-wa-te'
yahaw te' Yahau-te
tree lord 'Lord of the tree'

'99 E5
'a-nab Ah: Nab(i)
ah nab He: of Water-lily
he of the lake

his seating
u ??chu



19 tuns

9 Ik

'99 F3 / chum-mu-la-ha-ta-ahaw-le
chumlah ta ahawle(l)
he was seated in the lordship

chumlah ti ahaw le
he was seated as ahaw
of the succession

'99 F4 / k'inich 'a-ku-la k'inich ah
kul / sun-faced "porcupine" (name)

Mah K'ina Chaacal

'99 F5 / k'uh-ahaw-bak
k'uh[u]l bak ahaw
holy Palenque lord

Blood Lord of
Palenque

'99 F6
sak-nu-ku-nah
sak nuk nah
[in] the white big building
in the White House
Zac-??-Tun-Na

Paraphrase: "As life changes into death so passed 14 days, 15 uinals, 19 tuns and then it came to pass 9 Ik 5 Kayab.

He was seated as *ahaw* of the succession, *Yahau-te'*, Mah K'in: Chaacal, *Ah Nab*, Blood Lord of Palenque.

It was his seating in the white house.

'99 E7
'u-tz'ak(?) - ah
utz'akah

As Venus replaces the moon

2 tuns

'99 E8 / 'i(wal) - 'u-ti
i(wal) ut
and then it came to be

and then it
came to pass

15 Uo
(9.16.13.0.7)

'99 / bak-le-way-la
bakel wayal / Palenque
(bone) shaman

Bac Le Balam-Ahau
'Palenque lineage
jaguar-lord'

Mah K'ina Bahlum-
K'uk'

'99 G4 / k'inich-k'uk'-balam-ma
k'inich k'uk' balam
sun-faced "quetzal jaguar" (name)

'99 G5
'u-chum-[mu]-balam-tzam(?) - ma
u chum balam pop
it was his seating on
the jaguar-throne
uchum balam tzam
his seat was the jaguar throne . . .

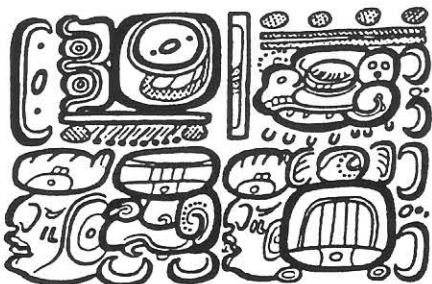
Paraphrase: "As Venus replaces the moon so passed 5 days, 14 uinals, 2 tuns, 2 katuns and then it came to pass 9 Manik 15 Uo.

He was seated as ahau of the succession, Jaguar-Lord of the Palenque Lineage, He the Ballplayer, Mah K'ina Bahlum-K'uk', Blood Lord of Palenque.

It was his seating on the jaguar throne in the White House."

E

F



5 days, 14 uinals



2 katuns



9 Manik

'99 H2 / chum-[mu]-la-ha-ta-ahaw-le
chumlah ta ahawle(l)
he was seated in the lordship

chumlah ta ahaw le
he was seated as ahau
of the succession



'99 H3 / 'ah-pi-tzi-la-wa(?)
pitzlaw / ballplayer

Ah Pit'lawal
He the Ballplayer.

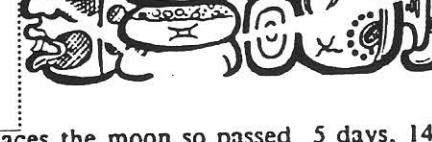


Blood Lord of Palenque

'99 H4 /
k'uh-ahaw-bak
k'uh[ul] bak ahaw
holy Palenque lord



in the white house
Zac-??-Tun-Na



'99 H5 / sak-nu-ku-nah / sak nuk nah
[in] the white big building

'99 G6
'u-tz'ak(?) -ah
utz'akah

As water replaces wind

and then it
came to pass

Chum Pax
the seating of
Pax

the first katun

'99 I1 'u-hun-k'atun
uhun k'atun

Bac le Balam-ahau
Palenque lineage
jaguar-lord

'99 I2 / bak-le-wa-way-la
bakel wayal / boney nahual
Yahau-le
Lord of the Tree

wi katun ahau
a katun lord

'99 I5 / 'u-nich-li
unichil
'the child of
the child of (father)

Mah K'ina Chaacal

'99 I6 / k'inich 'a-ku-la k'inich ah kul
sun-faced "porcupine" (name)

'99 I7 / k'uh-ahaw-bak-la
Blood Lord of
Palenque
k'uh[u]l bak ahaw
holy Palenque lord

the child of

'99 I8 / 'u-hun-tan-na
uhuntan
the cherished one of

Lady Cahal K1

'99 K1
na'-sa-ha-la-hu
na' sahal
Lady Sahal

Paraphrase: "As water changes into wind so passed 1 katun and then it came to pass 7 Manik the seating of Pax.

He completed the first katun as lord of the succession, the jaguar-lord of the Palenque lineage, He the Ballplayer, the Lord of the Tree, Mah K'ina Bahlum-K'uk', a katun lord, bacab.

He was the child of and the blood of Mah K'ina Chaacal, He of Water-lily.
He was the child of Lady Men-Ahau, Lady of the Cahal title."



1 katun

7 Manik

he completed

ta ahau le
as Lord of the
Succession

Ah Pitz'lawal
He the Ballplayer

'99 J3 / k'inich-k'uk'-balam-ma
Mah K'ina Bahlum-K'uk'
k'inich k'uk' balam
sun-faced "quetzal jaguar" (name)

Bacab

"blood of"

'99 J6
Ah Nab(i) 'a-na-bi
ah nab
he of the lake

And he was '99 J7
'u-hi-ba
ubah
the image of

Lady Men-Ahau

K

L

'99 K2

oxlahun ahaw
oxlahun ahaw
13 Ahaw

since 13 Ahaw

the Oxlahuntun

'99 K4 / 'u-[hun?]-k'atun-ta-ahaw-le
u[hun] k'atun ta ahawle(l) / his [first]
k'atun in the lordship (reign)

his katun as
ahau of the
succession

u.ta.ahau:was

'99 K5 'u-ta-ahaw-wa
uta ahaw

it is the

???? of

It is the

land of

ukobo(w) ukab[i]hi(y)
he generated it, he watched over it

Mah K'ina Pacal

'99 K7 / k'inich hanab pakal
k'inich hanab pakal
sun-faced "flower shield"

the katun completed

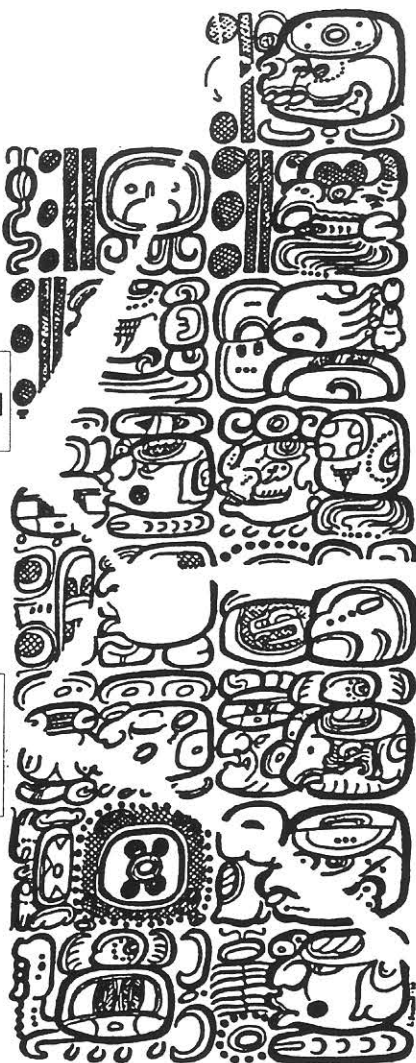
'99 K8 / wi-k'atun-hi-ya
wi k'atunihi(y)
was already one katun

Paraphrase: 7 days ago before was 13 Ahaw 13 Muan the Oxlahuntun and then he completed the first katun as lord of the succession.

He transcribed (carved) the precious stone, U-ta-ahau, he let blood.

It was the ???? of and it was in the lands of the five katun Lord, Mah K'ina Pacal, the dead one.

The katun of reign was in the complete state."



ho bi.xi:i
five days ago

'99 L1

huk-bi-xi-ya

huk bixi(y)

It was 5 days after

13 Muan (9.17.13.0.0)

'99 L3 / 'i(wal) tzutz-yi

i(wal) tzutz[u]y (?)

and then it was completed

and then he completed

'99 L4 / yu-xu-lu-hi k'an-

tun-ni / yuxul(ih?) k'an

tun / It was (?) carved, the

precious stone

It was transcribed
the k'an-tun
(the precious stone)

blood letting
T606

'99 L5

tok tan ahaw(?)

tok tan ahaw(?)

the 5 katun ahaw

that one
the dead one

'99 L7

ha-'i

hai[n]

that one

as ahau of the

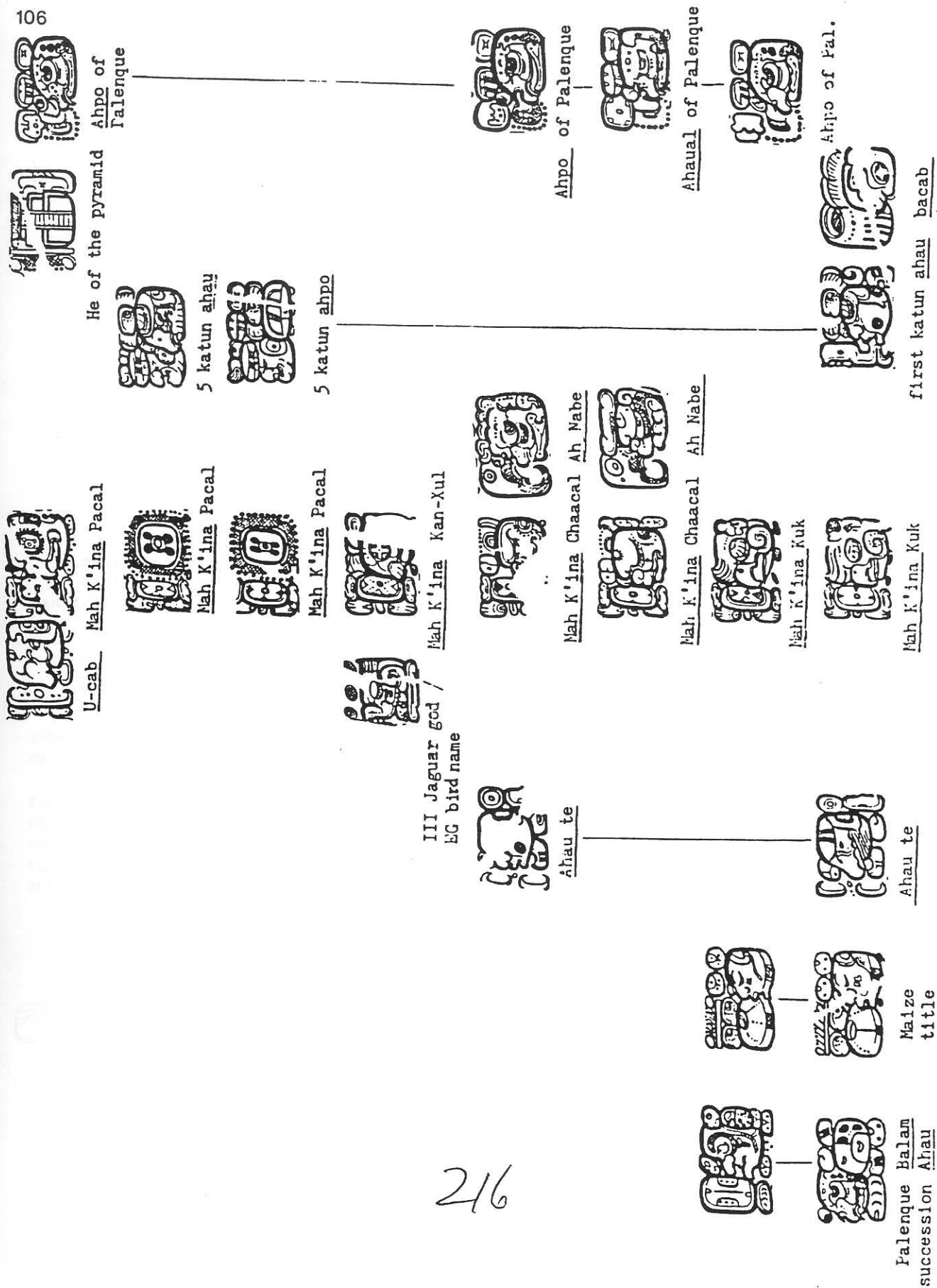
'99 L8 / ta-ahaw-le

ta ahawle(l)

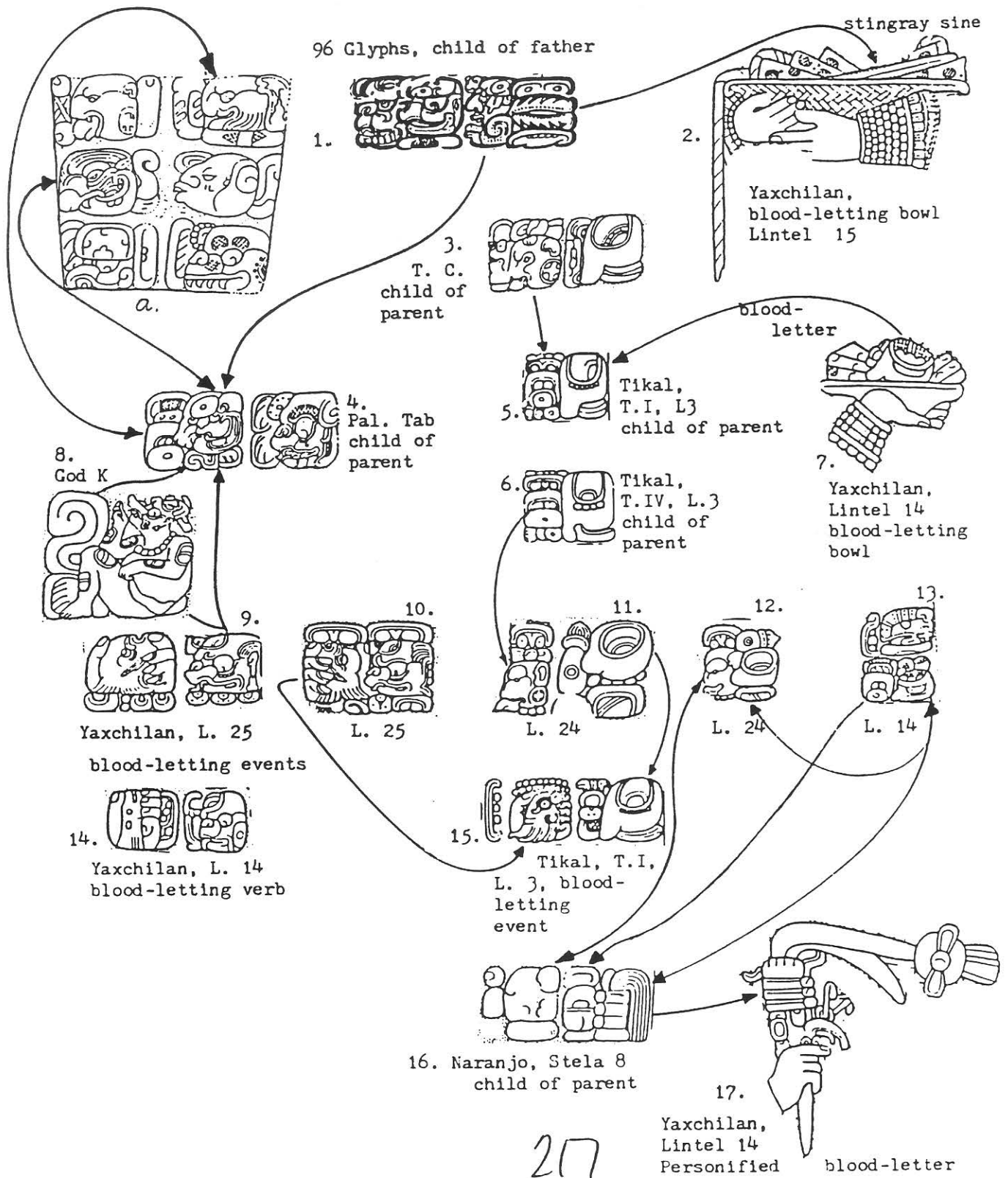
in the lordship (reign)

The Events:

	Verb "was seated"	Locative Preposition	Title	Le Succession
Kan-Xul	 was seated	 as	 <u>ahpo</u> of the succession	
Chaacal	 was seated	 as	 <u>ahau</u> of the succession	
Kuk	 was seated	 as	 <u>ahau</u> of the succession	
Kuk	 was completed the first katun as	 as	 <u>ahau</u> of the succession	
Kuk	 until was completed the first katun as	 as	 <u>ahau</u> of the succession	
	 one or first katun	 as	 <u>ahau</u> of the succession	
Pacal				
Kan-Xul				
Chaacal				
Kuk				



Child of parent glyphs from the Palace Tablet and the 96 Glyphs:



Tablet of the 96 Glyphs

Revision: 1987
 Child of Parent Glyphs from
 Palace Tablet and the
 Tablet of the 96 Glyphs

The relationship expression on the Tablet of the 96 Glyphs and the Palace Tablet are unusual and were identified as parentage statements originally because of their structural position. Previous versions of this Notebook have identified at least some of the components as coming from verbal expressions meaning "to bloodlet" as references to the child as the "blood of his parents."

The relationship is clearly shown on the chart. The stingray spine from the 96 Glyphs (1) is shown in bloodletting bowls and is known ethnologically, archaeologically, and iconographically as a bloodletter. The T712 lancet (3,5-7,11-13) falls into the same category--it is a bloodletter. In the Palace Tablet example a scroll and comb sign (4), appearing attached to a strange animal head, is regularly associated with God K (8), and God K frequently follows the "fish-on-hand" bloodletting expression. Finally, the personified lancet (16-17) can appear in this same expression.

The remaining components of the Palace Tablet example can now be associated with blood-letting as well. In *Maya Glyphs: The Verbs* (p.67) I identified a blood-letting expression that appears at several sites and is composed of the following components:

- (1) The T757 auxiliary verb or a substitute for it consisting of a old head holding hands to the sides of its ears, mounted over and imix sign with a venus glyph attached.
- (2) a yax sign usperfix over T580, an upright muluc that David Stuart and Nicholai Grube are now reading as *lo*. Often a *ta* or *ti* is affixed to T580 giving *teh* reading *yax lot*. T580 may be replaced by the T759 rabbit.
- (3) the numeral one prefixed to a zoomorphic monster with a uinal sign as its forehead and perhaps reading *hun uinic*.
- (4) a combination of *na* and a serpent head giving the reading *na chan*. This glyph must refer to the Vision Serpent, which is named as Chihchan on pottery examples. In the Chold dayname list compiled by Justeson the fifth day is *na chan* instead of Chichhan.

The parentage statements from the Palace Tablet and the 96 Glyphs relates to this bloodletting expression. The *yax lot* glyph is the first glyph in the Palace Tablet example. It can also be seen in examples 16 and 13.

The last glyph is the *na-chan* Vision Serpent, but it occurs without the *na*. The flat nosed animal head following the *yax lot* on the Palace Tablet (4) occurs in this same bloodletting expression on an altar from Copan (a) complete with the God K scroll and comb device and the vision serpent at the end of the text. The human head standing between the *u ahawil* and the stingray spine on the 96 Glyphs has the same device over its eye. I suggest it is the anthropomorphic version of the flat-nosed animal, which is likely to represent a peccary head.

FROM THE WORKSHOP PRESS

MAYA WORKSHOP & FORUM TRANSCRIPTS

Complete transcripts ("Proceedings") of the lectures of Dr. Linda Schele, Peter Mathews, Nikolai Grube, Simon Martin, and Matthew Looper, at the last 9 Workshops on Maya Hieroglyphic Writing at the Maya Meetings at Texas are now available. Beginning with 1996, the name of the event changed from Workshop to Forum. Transcribed and edited by Phil Wanyerka of Southern Illinois University, with the approval and corrections of the presenters, each volume contains the verbatim text of approximately 12 hours of lectures, together with figures, maps, and other useful aids to following the text. Each comes spiral-bound, with cardstock covers.

The Copan lectures (1989 Workshop): 384 pages, \$45, postpaid. The Tikal lectures (1990 Workshop): 266 pages, indexed, \$40, postpaid. The Yaxchilan lectures (1991 Workshop): 254 pages, indexed, \$45, postpaid. The Origins lectures (1992 "Creation" Workshop): 243 pages, indexed, \$45, postpaid. The Palenque lectures (1993 Workshop): 195 pages, indexed, \$45, postpaid. The Star Wars Lectures (1994 "Venus-Tlaloc Warfare" Workshop): 202 pages, indexed, \$45, postpaid. The Terminal Classic lectures (1995 Workshop): 157 pages, indexed, \$45 postpaid. The Quirigua/Copan lectures (1996 Forum = Workshop): 210 pages, indexed, \$45 postpaid. The Dresden Codex lectures (1997 Forum): 192 pages, indexed, \$45, postpaid. The Deciphering Maya Politics Lectures (1998 Forum): 170 pages, \$45, indexed, postpaid. Order from the Maya Workshop Foundation, P.O.Box 3500, Austin TX 78764-3500, or on the registration form.

MIXTEC WORKSHOP NOTEBOOKS

The first six Notebooks for the Mixtec Workshop of the Long Workshop are now available. These volumes bring together information from widely scattered, difficult to locate sources, as well as new insights and analysis.

Like the Maya Hieroglyphic Forum Notebook, the current year's Notebook for the Mixtec Pictographic Writing Workshop will be available at and after the Meetings.

The Notebooks are prepared by John Pohl, Director of Mixtec Studies at the Texas Meetings, with contributions by Robert Williams and Timothy Allbright. Dr. Pohl is a Mixtec expert and research archeologist at UCLA's Fowler Museum.

Each will contain some introductory material with updates and changes, and a body of material specific to that year's topic. Each comes spiral-bound with card stock covers.

The First Notebook, for the 1994 Mixtec Pictographic Writing Workshop at Texas, covers the Codex Zouche-Nuttall. 134 pages. \$35 postpaid. The Second Notebook, for the 1995 Mixtec Workshop, covers the Codex Vindobonensis. 144 pages. \$35 postpaid. The Third Notebook, for the 1996 Mixtec Workshop, covers the Codex Bodley. 176 pages. \$45 postpaid. The Fourth Notebook, for the 1997 Mixtec Workshop, covers the Borgia Codex. 90 pages. \$45 postpaid. The fifth Notebook, for the 1998 Mixtec Workshop, covers the Codex Selden. 135 pages. \$45 postpaid. The Sixth Notebook, for the 1999 Mixtec Workshop, covers the Codex Columbino-Becker, and will be available March, 1999. Order on the registration form, or from Maya Workshop Foundation, P.O. Box 3500, Austin TX 78764-3500.

PIEDRAS NEGRAS DRAWINGS

The Maya city of Piedras Negras, with its exquisite lintels, altars, and stelae, has long been a source of fascination for artist-epigrapher John Montgomery.

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Now, for the first time, the Piedras Negras drawings of John Montgomery are publicly available. Up to the time of printing (Dec, 1993), the very latest completed drawings will be included. Over 140 drawings, together with useful tables, king-lists, and other data-compilations and analyses generated in recent workshops. Spiral bound, with cardstock covers. \$45, postpaid. Available from the Maya Workshop Foundation, P.O. Box 3500, Austin, TX 78764-3500, or order on the registration form.

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Fifteen years is a long time in the fast-moving world of Maya Hieroglyphic decipherment. Gradually, the original translations offered in the PALENQUE TRIAD have gotten out of date. And much more has been learned. Using the original format, an updated and corrected second edition is now available: together in one volume: the hieroglyphic inscriptions and glyph-by-glyph translations and commentary that appear in the Notebooks of the 1986, 1987, and 1988 Workshops on Maya Hieroglyphic Writing, updated for 1999. Not included are the introductory sections of these Notebooks. The PALENQUE TRIAD provides a convenient reference to the major inscriptions at Palenque, including Palace Tablet, the Tablet of The Slaves, the Tablet of the 96 Glyphs, the Temple of the Inscriptions panels, and the texts from the Temples of the Cross, Sun, and Foliated Cross. The volume comes spiral-bound with cardstock covers. \$45, postpaid. Available March 11, 1999.

NOTEBOOKS FOR WORKSHOPS ON MAYA HIEROGLYPHIC WRITING

Beginning with the IIInd Maya Workshop in 1978, Dr. Schele and, after 1993, her co-presenters, have prepared a Notebook for each Workshop. These Notebooks not only serve the Workshops, but are also the only published materials documenting year by year the advance of the field of Maya hieroglyphic decipherment.

All Notebooks are spiral bound with heavy paper covers. Each is divided into two major sections: an introduction and explanation of the functioning of the glyph system; and actual glyph texts. The former section is up-dated and expanded each year to incorporate new discoveries and interpretations.

Through the XIIth Workshop in 1988, the glyph texts used in the analysis sections were Classic period tablets at Palenque, the Maya site at which the longest inscriptions occur. These texts were divided into three groups, one of which was analyzed each year; each year the data were up-dated and revised to reflect new interpretations and decipherments. Beginning in 1989, Workshops focused on other sites and topics, as elaborated below.

The earliest Notebooks are largely of historical interest, the information in them having been superceded by that in later Notebooks, but those still in print are listed here for the convenience of individuals and libraries desiring to obtain as complete a set of Notebooks as possible.

1977-1981: I-Vth Workshops: Out of print

1982: VIth Workshop: \$35. 104 pages divided roughly equally between explanatory material and analyses of the Palace Tablet, the Temple XVIII jamba, and the Tablet of the 96 Glyphs, at Palenque. By Linda Schele.

1983: VIIth Workshop: \$35. 127 pages divided roughly equally between explanatory material and analyses of the 3 panels in the Temple of the Inscriptions, at Palenque. By Linda Schele.

1984: VIIIth Workshop: \$35. 130 pages divided roughly equally between explanatory material and analyses of the texts from the Temples of the Cross, Sun, and Foliated Cross at Palenque. By Linda Schele.

1985: IXth Workshop: \$35. 108 pages divided roughly equally between explanatory material and analyses of the Palace Tablet, the Temple XVIII jamba, the Tablet of the 96 Glyphs, and the Tablet of the Slaves, at Palenque. By Linda Schele.

1986: Xth Workshop: Back in print. \$35. 129 pages divided roughly equally between explanatory material and analyses of the 3 panels in the Temple of the Inscriptions, at Palenque.

1987: XIth Workshop: \$35. 150 pages divided roughly equally between explanatory material and analyses of the texts from the Temples

of the Cross, Sun, and Foliated Cross at Palenque. By Linda Schele.

1988: XIIth Workshop: \$35. 113 pages divided roughly equally between explanatory material and analyses of the Palace Tablet, the Temple XVIII jamba, the Tablet of the Slaves, and the Tablet of the 96 Glyphs, at Palenque. By Linda Schele.

1989: XIIIth Workshop: \$35. 127 pages divided roughly equally between explanatory material and the texts of Copan. By Linda Schele.

1990: XIVth Workshop: \$35. 174 pages divided roughly equally between explanatory material and the texts of Tikal. By Linda Schele.

1991: XVth Workshop: \$35. 200 pages, divided between explanatory material and the texts of Yaxchilan. By Linda Schele.

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1993: XVIIth Workshop: \$35. 165 pages, divided between introductory material and the texts and commentary relevant to the Dynastic History of Palenque. By Linda Schele and Peter Mathews.

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1998: XXIInd Forum (=Workshop): \$45. 173 pages. Deciphering Maya Politics. Divided between explanatory material and glyphic texts and commentary. By Nikolai Grube and Simon Martin.

1999: XXIIIrd Forum(=Workshop): \$45. Language and Linguistic Structure of Ancient Maya Writing & Gods and the Supernatural. Divided between explanatory material and glyphic texts and commentary. By David Stuart, Stephen Houston, and John Robertson. Available after March 11, 1999.

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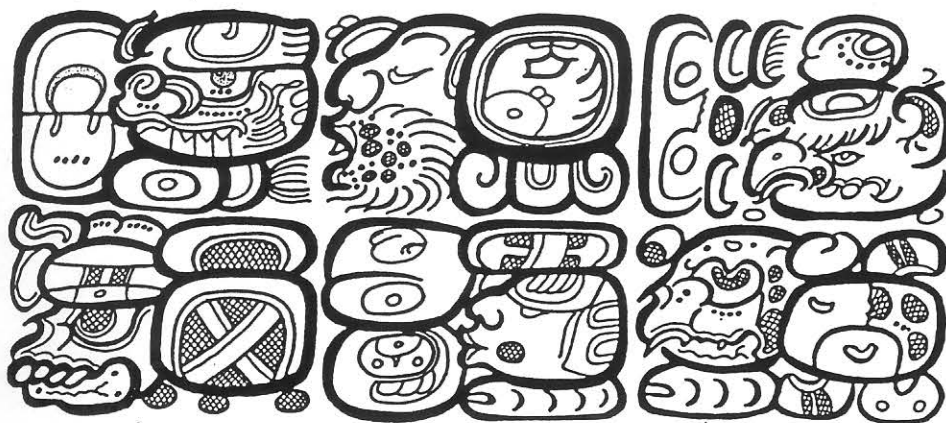
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